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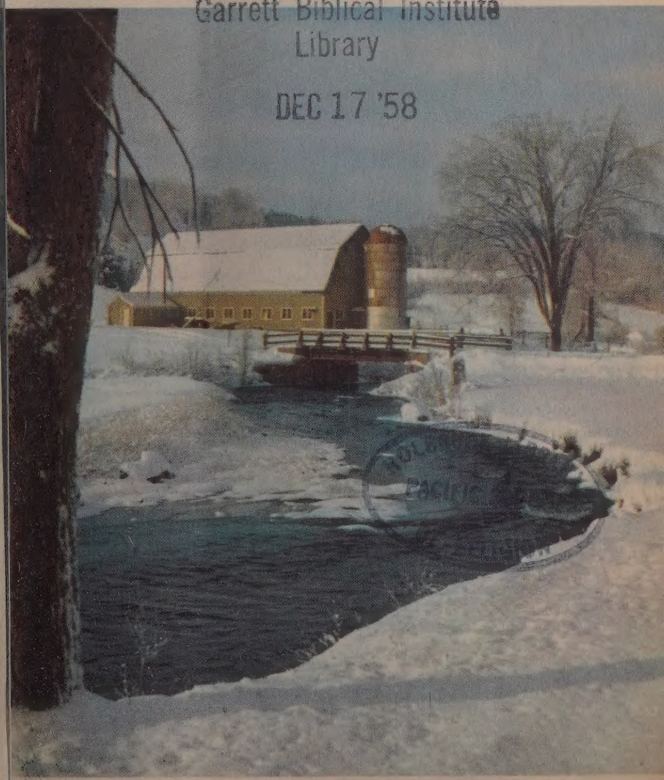

Happy New Year

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Cover—H. Armstrong Roberts

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from January 1 to January 31

Illumination: Christ in me is the open door to nev inspiration and wisdom. I am receptive to Hi guidance.

Prosperity: Christ in me is the open door to nev ideas. I go forward into a new life of prosperit and success.

Healing: Through Christ in me, I enter a new lif of abiding health. I am radiantly alive!

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The Healing Word

from the writings of

CHARLES FILLMORE

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OF RELIGION

HEALING by the power of the word did not originate with Jesus of Nazareth, although it is from Him that we get our modern inspiration. In every age where man has realized the perfection of the original essence of Being and has spoken forth that realization, the result has been a restoration of things to their inherent harmony and order.

Whoever realizes that God is the underlying creative perfection and that man is His mouthpiece has laid the foundation for performing miracles of healing through the power of the word. But in order to do the miracles he must speak the word that he knows to be true.

Thousands in every age have caught sight of the truth of God's perfect being, but they have not been sure enough of their ground to go forth and pro-

claim it to a waiting world. Jesus of Nazareth was counted the Saviour of mankind because He freely proclaimed the truth about God and man. He not only proclaimed it, but He had faith in the power of His word to redeem men from the mental lethargy into which they had fallen.

"And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." The method of Jesus' healing has always been a theme that many have learnedly discussed and written about. The theories have been numerous, but they have nearly always been theories. The claim that He was the only Son of God, begotten in a certain manner to do a miraculous work, is also a theory to him who has not a clear understanding of what constitutes a son of God; hence it would be futile to discuss the things of Spirit with one who has not been quickened by Spirit.

Whatever these various theories of Jesus' remarkable healing power may be, none disputes one point: He used words as the vehicle of the healing potency. He always spoke to the patient "as *one* having authority." He had a certain assurance, an inner conviction, that He was speaking the truth when He said, "Thou are made whole"; and the result of His understanding carried conviction to the mind of the patient and opened the way for the "virtue" that went forth from the speaker. Notwithstanding Jesus' very apparent use of words there has been a failure on the part of His followers to grasp their vitally important office

:monstrations. There has always been a belief in e religious world that there was somewhere a lost ord that when found and spoken would set all ings right. The Jews say this lost word is veiled the name "Yahveh" and that its correct pronunation is no longer known to men. They claim it as once known to their priesthood, and when it as used all the powers of God were manifested and ighty works were accomplished by it in brief moents of time.

All are familiar with the "God said" of Genesis connection with the creation of the heavens and e earth.

Here at the very beginning the word is the creive agent, and John, personifying it, corroborates is. He says that in the beginning "the Word was ith God," that it was God, and that all things were ade by it, and without it was not anything made at has been made. The term that John used and at is translated "Word" in the King James New estament has a much deeper significance than is sually given to it by Bible readers. It has been asumed by the church that "the Word" meant the ersonal Jesus, and it has been so accepted.

The most thorough Greek scholars and all careil and honest Scripture authorities tell us that the reek term *logos* has no equivalent in the English nguage; that it is untranslatable and should have ood in its original form instead of the accepted anslation, "the Word."

Even in Greek the term *logos* has an inner meang that only those of spiritual discernment can omprehend. Externally it covers both the spoken

word and the underlying reason or valid premise both being so intimately connected as to be one. Thi John conveys in saying that "the Word was wit God, and the Word was God." Here is implied distinction in office but a unity in purpose. With th early Fathers of the Greek Church the divine Logo had a peculiar significance that only those who ha delved into the innermost realm could comprehen

Philo made the divine Logos the embodiment o all divine powers and ideas. He distinguished b tween the Logos inherent in God, corresponding t reason in man, and the Logos emanating from Go corresponding to the spoken word that reveals th thought. The former contains the ideal world; th latter is the first-begotten Son of God, the image o God, the Creator, the preserver, the giver of life a light, the mediator between God and the world. is claimed that Philo wavered between a person and an impersonal conception of the Logos, b leaned more to the impersonal.

Being, the original fount, is impersonal Pri ciple; but in its work of creation it puts forth the id that contains all ideas: the Logos, the Christ, the S of God, spiritual man. This idea is the creat power, the concrete consciousness formulated universal Principle.

It is written of God: "Thou . . . art of pu eyes than to behold evil." "Are not two sparro sold for a penny? and not one of them shall fall the ground without your Father." These passa seem paradoxical. When we understand that in first passage Principle is referred to, and in the s ond the Logos or creative Father of Jesus, then al

ear. Jesus always called the divine Logos "Father." e never referred to it as an abstraction but always a being having intense love and compassion for creation.

So He will become to each one who makes the nscious connection with Him. We shall realize at Being is not only principle so far as its inherent d undeviating laws are concerned, but also person far as its relation to each one of us is concerned; at we as individuals do actually become the focus universal Spirit, of the all-pervading and all-wise gos, and that through us the universe is formed.

"And then shall they see the Son of man coming clouds with great power and glory." Each one of is a son of man, and our glory and power is in the eping of the divine Logos.

We come into this power and glorify God just to extent that we recognize and use the Logos. Jesus Nazareth recognized and used it in its fullest ise. To Him it was not only an all-pervading prin- le of goodness and power but it was very much re; it was a near and dear Father, a Father whose erest in His children is greater than that of any thly parent.

"If ye then, being evil, know how to give good ts unto your children, how much more shall your her who is in heaven give good things to them t ask him?"

We may make little out of the Logos and live in shadow of its glory, or we may make much out it and live in the sunshine of that glory. Some sparingly and receive in like measure; others ask gely and receive largely.

The Logos is the preserver and transmitter the original spiritual ideas and essences of God. It the sustainer on which the universe rests, and all creations are spiritually sequential, that is, logic We are dependent on it for every breath we dra Its substance and intelligence are at the beck a call of prince and peasant alike, and in this sen it becomes the servant of all. All mold it into co sciousness in the one and only way—throu thought. Whatever you think about life or substan that it becomes to you.

If you think the Logos will heal the sick throu the power of your silent or spoken word, it will a accordingly. It will work for the ignorant and t wise, the wicked and the good, the poor and t rich. It is yours to use in whatsoever way you wi However, the results you get will be proportion to your understanding of its whole nature. To gro in its grace and be glorified in the ineffable glory the everlasting God you must know who it is y are dealing with.

Herein many are falling short in our day. Th have been taught the manipulation of the Logos its healing aspect and they are using it as a n therapeutic agent. To them it is a cold abstraction principle having intelligence and substance wi out consciousness. These qualities they handle does the potter his clay. Instead of striving to att that loving relation to the Father that should e between parent and child, they are virtually in ducing into their business world a new factor the attainment of selfish ends. Do not let the hand of such a science grasp yours. Refuse to see

Father as anything less than the all-compassionate One who is interested in every act of your life, every thought you think; who has numbered even the hairs of your head. This is our God, the Most High Good, which dwells in our heart and soul and flames up into our mind with all the power of cleansing, healing, and uplifting. To this dear Father nothing is small, nothing is great. He does not ignore His creation; He does not stand afar off and view with the cold, critical eye of a connoisseur. His heart throbs with compassion; He sheds on us the holy peace of His presence in the turmoil of sense, and we joyously exclaim, "Though all else fail me, in Thee I find rest."

Yet we must attain the full stature of the God-man. We must ultimately understand that the Father cannot be circumscribed by any human thought of Him or of what He should do for us. We must know that there is only good and that the word of good is the only permanently healing word. So long as we believe that the Father might heal at one time and not at another, that He might be induced to give us His healing Spirit under certain circumstances and not under others, we are misjudging His nature. If there is ever any limit to the healing power of the word, it is of our own manufacture.

The healing word is not a special creation to meet an emergency. It is not a patent medicine prepared to cure specific diseases. The idea that it is a healing word at all originates in our limited notion that there is something that needs healing.

God is the supreme perfection; the Word is like into that perfection. All its creations are perfect.

It takes cognizance of the perfect only. When we realize this perfection and speak the words of Truth from that plane of understanding, the Word goes forth and establishes that which is. It does not heal anything—in its perfection there is nothing to heal. Its office is to behold the perfection of its Being; and as we do the works of the Father, we behold and restore that which is and always was perfect.

Thus he who realizes most thoroughly that God is the supreme perfection and that in Him can be no imperfection, and speaks forth that realization with conviction, will cause all things to arrange themselves in divine order.

This is being daily and hourly demonstrated by the faithful all over the land, thus proving true the nature of the Logos or Word of God. The meaning of the word *logos* is speech based on reason. If the reasonable premise that God is the omnipresent God is well grounded in you, you cannot speak anything but healing and uplifting words. Your words must be for the healing of the nations, because they are true words flowing forth from a source in which Truth has no opposite.

If you believe that both good and evil conditions can be brought forth from this divine Logos, that both sweet and bitter waters can flow forth from the same spring, then your healing will be mixed. The spring is pure, and by letting your mind be an open way for its outpouring, you permit it to remain in its original purity and to cleanse all in whom you quicken it. If, however, you stop the flow here and there by an idea of limitation, by an idea of imperfection in the fount or in him upon whom the fount

is being poured, you cut off its free currents to that extent.

Do not construe this to mean that you can pollute the stream by your thinking. This cannot be done; you simply refuse to let its purity come forth in its fullness. Like the lens that refracts the sunlight, you receive some rays that you do not throw on the screen. The white light of Spirit is poured on you, and your idea of limitation in a given direction makes you opaque to some of its colors.

You are nothing less than a child of God, and to you is intrusted the creative power. When you realize this you can go forth forgiving men their sins as you have forgiven your own.

The word of God is spoken through the Son of man. You are a son of man, and it is your duty to be about your Father's business, healing the sick, casting out demons, forgiving the sinful, and spreading the gospel of a living God.

But the "word is very nigh unto thee, in thy mouth." Speak it forth and demonstrate, as did Jesus, that "the Son of man hath authority on earth to forgive sins." What is sin? Is it anything other than an erroneous way of attaining happiness? God is happy, and happiness is a state natural to us all or we would not strive for it. There must also be a way to reach it. If we have not reached it by the way we have followed, we have but to turn about and seek another way. Repenting is turning about, letting go of the sense way. As soon as we let go and recognize that the way of Spirit is the way of pleasantness, we have been forgiven our sins. The mental attitude has invited the word of God, and it flows

forth into our consciousness and erases the erroneous concepts.

Anyone can speak true words and thus be the agent of God in forgiving sin. The little child may do it; the ignorant disciple may do it. The power does not inhere in the individual; the cleansing is through the word. "Already ye are clean because of the word which I have spoken unto you."

This living Word of God is a spiritual principle. It is omnipresent, like the air we breathe.

One small grain of it is more powerful than many tons of dynamite. It is the "assurance of *things* hoped for" that will remove mountains. It is very nigh unto you, even "in thy mouth," as a wise one said. Its premise is that God is good and that His offspring is like unto Him. You have only to recognize this premise in all that you think and do and then speak it forth to get the results promised. There is no respect of persons in God; you are as near the Father as Jesus was if you recognize the principle and speak the true word always.

Thought for the Day

Thwart not conditions that arise out of a clear sky. Who knoweth their meaning, and what their message is to thee?

It is a wise man that looketh upon the riddle of another and solveth it; but it is the soul of understanding that openeth his own book of life, and readeth aright.—SELECTED.

The Miracle of Prayer

CATHERINE THROWER

TODAY WE HEAR much about the power of prayer. We often hear the phrases, "Prayer changes things," and, "The family who prays together stays together." Much of our mail bears the markings, "Pray for peace," "Spiritual action is constructive," or, "U.N. needs your prayers." The power of prayer is being written about, talked about, and used as never before. It is described as "the mightiest force in the world."

Most of us know something about the power of prayer, but all of us want to know more. We especially want to know more about prayer's miracle power.

I know the power of prayer and I put much emphasis on the practice of prayer. My young son sometimes thinks that I emphasize prayer too much. Recently a friend asked him about me, and he informed the friend that "There's just one thing wrong with my mother. She prays too much." The friend then asked, "Does anything happen when your mother prays?" He replied more cheerfully, "Yes, something always happens when my mother prays."

The miracle of prayer is that something always happens when we pray. Do you disagree? Are you thinking, "Maybe things do happen when you pray, but that has not been my experience." I agree that things do not always happen in outer ways, but something always happens within, which is the first

step toward outer changes that bring forth greater good.

We all want to know how to pray more effectively so as to make the inner contact that takes care of the outer result. As Truth students we are not told just to pray and everything will be all right. Instead, we are told how to pray so that everything will be all right.

As regards the miracle of prayer, let us remind ourselves of some wonderful things. God is the source of all our blessings and God is all good. God is a loving, generous Father, and we, His beloved children, are His highest creation and are heirs to all that He has. However, as His highest creation we have complete freedom of choice. We can make our choice and receive God's blessings through contacting Him in prayer. We can give our attention to appearances that are often filled with confusion and a mixture of good and evil.

Persons sometimes say that Truth students pray chiefly to get things. We Truth students do pray for things. We should never apologize about praying for things. If we need health, prosperity, harmony, or guidance, it is right and just that we should pray for it. We often do not receive because we hesitate to ask specifically for what we need and are entitled to as God's children.

You do not hesitate to tell your loving earthly father of your needs. We all have a spiritual Father who loves us; thus, we should not hesitate to tell Him about our needs.

When we pray for things, we learn the power of prayer. The story is told of a woman who prayed

definitely for a husband, and she got one within six weeks. She then prayed six years to get rid of him. When we pray for things, we do learn the power of prayer, because we will get in one form or another that for which we pray.

To pray for things, therefore, is not the highest form of prayer. When we pray for things, most of us have found that it is wise to pray for the "divine selection," which is always the sublime selection. For instance, do not pray for a certain house, but affirm the divine selection of the perfect home. Do not pray for a certain kind of car, but affirm the divine selection of perfect transportation. Do not pray for a certain person to be your husband or wife, but affirm divine selection of perfect companionship. Remember that the divine selection is always the sublime selection.

It is right and just that we should pray for things if we need them, because we are spiritual beings who live in a spiritual world. Thus, our outer needs are spiritual as well as our inner needs. Our outer needs should be divinely met as well as our inner needs.

Prayer, however, is not primarily for the purpose of asking for things and receiving them. Our highest aim in prayer should be to commune with God, to enjoy our union with God, and to invite God to take full charge of our mind, body, and affairs. When this union is recognized in prayer, our outer needs are easily and quickly met, usually in richer ways than we have asked for or imagined.

A second way to experience prayer's miracle power is to know that "The prayer of faith shall save him that is sick, and the Lord shall raise him

up." Not just prayer, but the prayer of faith is all-powerful. You may have been praying about some condition in your life without apparent result. If so, the element of faith is probably missing. Elizabeth Sand Turner in the pamphlet *What Unity Teaches* says that "faith is the essential ingredient of all true prayer."

How do we develop the faith that gives us prayer power? As spiritual beings we are already equipped with the spiritual faculty of faith. It is within us, and we develop it by giving it our attention and blessings, and by affirming that we have it and are using it now. A powerful way of doing this is to affirm often, *"I have the faith of Jesus Christ and I am using it now."*

The miracle of prayer is also contained in the prayer methods that are needed at different times to meet various needs. One method is general prayer. When you have directed your thoughts, words, and feelings toward God, you have made union with Him. You have prayed a general prayer.

I heard a businessman relate how his little son had been ill for several weeks with a hacking cough. Medical attention had been of no avail. The cough persisted. One night in desperation this man took his coughing, pajama-clad son into the den of his home and sank into the nearest chair. He then offered a short, simple prayer of thanks for the healing of the cough. The child coughed only twice after this prayer, and soon recovered completely. This is the miracle of prayer.

A third method is the prayer of denial, which has an erasing power. It dissolves fear, worry, sor-

row, sickness, tension, lack, or other negative emotions. When we use prayer of denial, we are using our "no" power.

"There is nothing in all the universe for me to fear, for greater is He that is within me than he that is within the world." When we declare this, we dissolve fear, worry, tension, and anxiety. When we declare, *"There is no absence of life, substance, or intelligence anywhere,"* we dissolve ill-health, poverty, confusion, and uncertainty. We should use the following denial: *"There is no personality such as this. There is only God."* This dissolves personality conflicts.

I have often used prayers of denial in the business world to establish order. I recall that I was once hurriedly called in for dictation and informed that a long legal contract had to be finished almost immediately for one of our wealthiest clients. It seemed an impossible task, but as I typed I began silently using this prayer of denial: *"There is no time in Spirit and there is no rush in Spirit."* Within only a few minutes the client changed his mind about the urgency of the matter and informed us that he would return to sign the contract the next day. This is the miracle of prayer.

Another method is the prayer of affirmation. This prayer makes firm and visible that which we declare. Affirmation is the constant presentation of Truth to one's mind until this Truth is made visible as results. When we use affirmative prayers we are using our "yes" power.

What are some of the affirmations that can work wonders in all of us? When we declare, *"I am Spirit,*

perfect, holy, and harmonious," we make firm our self-confidence, happiness, and health. When we declare, *"God works with me to will and to do whatsoever He wishes me to do, and He cannot fail,"* we are led in paths of pleasantness and peace. When we declare, *"God is the source of my supply and the one presence and one power in my life,"* we make firm our prosperity and success.

Still another method is the prayer of meditation and silence. In this prayer we often feel the Presence most strongly. In this form of prayer we take a few prayerful words, think about them, and meditate on them silently. As we think about them, they become ideas that move us to action, or they bring the peaceful assurance that all is well and no action is needed. In meditation we will be informed of just what we need to know at the moment, if we ask.

We should use whatever form of prayer seems appropriate at the moment. But we should daily recognize our union with God in some types of prayer. By so doing, we become open, receptive channels to know God and to give and to receive of God's goodness in mind, body, and affairs. We also become radiating centers of prayer power and blessing for the whole world. Thus, our prayers have miracle power.

Heed not the confusion of voices around thee; thou knowest it belongeth to man, not to Truth. Thou wilt accomplish more by trustful silence than by many words spoken in haste or in anger.

—SELECTED.

"Christ Liveth in Me"

L. STEVENS HATFIELD

JESUS WAS ABLE to heal those who sought His services because He had perfect faith in His oneness with God. He knew that man is a perfect spiritual being. His great faith in this truth enabled Him to awaken and quicken faith in others so that when He spoke the word a healing took place.

Jesus knew how spiritual healing is accomplished. When He attempted to explain its simplicity to His followers He told them, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me."

Jesus realized the indwelling Christ, just as each of us can realize it. He believed in it. He called on it, and it became manifest as sight to the blind, as life for the widow's son, as cleanness for the leper, and as wholeness for the woman who had an illness for twelve years. His words of life and strength, fraught with divine power, tell all of us that we can do what He did. I think perhaps that He was slightly disappointed when He told His disciples, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

From what standpoint do you face your experiences? Do you think of yourself as a limited, weak mortal? Are you subject to every adversity that you have read or heard about; or do you approach life with a realization of your innate divinity? Those who have experienced the quickening of the

Holy Spirit know that this quickening is a universal urge toward perfection. Every human ill must yield to the Spirit's restoring, healing power. If you are sick and truly desire to be well, thank God for the perfect health that is now flooding your being. Then God will heal you. The quickening power of His Holy Spirit is always active in you. Your part is to draw near to God, to declare that you know He is now working through you to make you whole and well.

As long as you walk with God you can be sure that you will manifest radiant, perfect health. Remember the promise:

> "In all thy ways acknowledge him,
> And he will direct thy paths."

He will show you the way to realize your unity with perfect, harmonious life, substance, and intelligence, which give you the power to demonstrate health.

If you have an ailment, you can be sure that you are harboring a false belief about yourself that is potentially more dangerous than the ailment itself. Freedom from disease is a marvelous thing, but it is seldom accomplished in its entirety until the law that governs mind and matter is understood.

The life of God is a swift, strong, vigorous current that flows continually as a healing stream through you. When you look past the appearance of illness and affirm steadfastly, faithfully, and assuredly, *"I am healed,"* then you make contact with God-life and open the way for it to flow freely through you.

"Ye therefore shall be perfect, as your heavenly Father is perfect. Jesus spoke these words not only

to a few humble men in Galilee but to all men for all time. Throughout His ministry Jesus sought to show that sickness is a condition that should be overcome. A deep-seated desire to be healed coupled with a firm belief that healing came through the Father's love enabled many to receive healing.

If we want to be healed we must have a receptive heart, a mind that is filled with faith, and a praiseful and joyous spirit. We must be willing to receive healing. We must have faith that we do receive it, and we must give thanks that we are whole or complete, even before our completeness is manifested.

Do not allow your healing to depend on the passing of time or on the fulfillment of an outer condition. Accept it in your mind. Recognize the indwelling Christ, which brings perfect healing. The command of Jesus was, "Arise, and walk." Prove your faith by acting on this command.

No healing power can compare with love. Its free flow through your body can restore lifeless cells, can heal diseased organs, can build new tissue and bone, and can dissolve any foreign or unnatural growth. If any part of your body is in need of healing, let the warm, enveloping love of Christ flow freely through you. Keep your thoughts loving and sweet; keep your words peaceful and kind. Forgive yourself and others of any real or fanciful wrong, and send out Christ love to all the world.

This love will not only restore you to wholeness and health, but it will also harmonize your relationships, will stimulate your business affairs, and will develop your spiritual vision so that you can see all

things in the right perspective. Love is God in action. When you put this mighty force to work in your life, nothing of an evil or negative nature can withstand its power.

As you spiritually unfold, you realize the infinite, immeasurable potentialities of Spirit. You learn that God's Spirit can quicken, restore, heal, and make whole. If you want to demonstrate health, affirm your oneness with this Spirit, realize it as a part of your being. Love it. Praise it. Bring the indwelling Christ into perfect manifestation.

Health is the even, constant flow of divine life through your mind and body. Give thanks for this health and strength. Bless each organ, nerve, and cell in the faith that you are renewed, reborn, and resurrected into a life of wholeness in Christ. Bless your eyes that they see with the clarity of Spirit. Bless your ears in the faith that they hear and heed the voice of the Christ. Bless your tongue that it speaks words of health and healing. Accept Jesus' assurance that perfect health can be yours. Rely on Him to meet your every need, and know that the life of Christ within you is even now strengthening, restoring, and making you every whit whole.

"In all thy ways acknowledge him,
And he will direct thy paths."

"Ye therefore shall be perfect, as your heavenly Father is perfect."

I will come with the mighty acts of the Lord
I will make mention of thy righteousness, even of thine only.—THE PSALMIST.

Four Little Words

JACK ROLAND COGGINS

PRAYER ACTIVATES either our own will or God's will. It took me a long time to learn this, and in the interim I got myself into some pretty tough scrapes. But believe me! my world has changed since I discovered the power in those four little words, 'Thy will be done.' "

This statement was made by Tom Vlahos, who went on to tell the following story.

One day Tom's four-year-old son Victor began limping slightly. "I noticed it," Tom recalls, "before I went to work one day. 'Oh,' I said to myself, 'he has only strained a muscle.' But then my wife telephoned me at work. My boy was very ill!"

Later Tom and his wife learned that little Victor had polio and was in critical condition. Tom, of course, was heartbroken.

"I had prayed before whenever I needed help," Tom explained. "But many times it seemed that answers to my prayers had a way of backfiring. I usually got what I prayed for, all right, but so often it turned out not to be the solution after all. I had become almost afraid to pray, but I knew I had to pray now. Prayer was my last resource to help the son I love so dearly."

Actually, Tom learned to pray when he was a young boy. "I always prayed for some thing," Tom said; "or I explained to God just what I wanted Him to do and how He was to do it. I had a clear picture

of what I thought I wanted, and how I thought it should be accomplished. What I should have had was a clearer picture of the true nature of God.

"I began praying in the only manner I knew. Then one night after everyone else was asleep, I seemed led to go to the place in the house where I first noticed Victor limping. Kneeling there, I realized I had come to that point of helplessness known as despair. In the darkness I opened my lips to pray, but there came only the sound of a cry.

"I continued to kneel, with the quietness all around me. Suddenly a great peace came to me; and more than this, there was a surging feeling of the presence of infinite power and kindness. In this presence I felt very humble, and I suddenly knew how to pray. 'Thy will be done,' I said."

These four little words are common enough, and they hardly betray any unusual power. But to Tom Vlahos they are the essence of power.

"When I spoke these words that night," he recalled, "I was prompted by a sudden clarification of the true nature of our heavenly Father.

"Somehow I realized that it was not the Father's will for my son to be sick and crippled throughout his life. I realized that Jesus had a dual purpose in healing the sick. He wanted to ease suffering, of course, but He also wanted to reveal the nature and will of God. He did His Father's work. Why else did Jesus heal, and also command His followers to heal, unless sickness is opposed to God's will?

"As these thoughts went through my mind, I understood that God had made my son perfect, and that through Him Victor could continue to express

this perfection. I understood, also, that He had given me faith to believe this, so I said, 'Thy will be done.'

"The doctors were doubtful that Victor would ever be able to get out of bed again. 'Daddy,' my son asked, 'is it true I will have to stay in this old bed from now on?' Drawing to me all the courage I had garnered from my new type of prayer, I said, 'Son, you will be up and out of there before you know it.' However, Victor was not ready to attempt to walk again until nearly two years later."

Tom explained what took place on that occasion. "Doctors and nurses stood around quietly. I could tell they did not have much hope that Victor would walk again, although they were praying. Vic got up slowly from his bed and with help placed the crutches under his tiny arms. Gradually he began to take steps. Suddenly the crutches dropped to the floor. Vic wavered. I held my breath and was on the verge of crying, for I expected to see my little boy tumble to the floor. But Victor walked without crutches!"

At that moment Tom remembered the many times during the preceding two years when, during the night, he had arisen to pray. "I had always remained at my prayer post," he said, "until I received the first conviction that all was well, and that I was praying to the greatest power of all. Then I would softly pray, 'Thy will be done,' for I know that His will is the best and the most constructive and kind thing. By praying, 'Thy will be done,' I got out of His way and stopped interfering with His work.

"There was a time when my prayers were long tales of woe to God. I never use a long-drawn-out one any more and I laugh to think I ever did. Can anyone tell God about a situation? After all, He already knows more about it than the person who is praying. My prayers now are something like this: 'Our Father, You see the situation in all its aspects. To us, Your children, You are all. Thy will be done.' "

Does Tom feel that by saying these words he is letting God do all the work, thus completely freeing himself from any responsibility? Absolutely not! "It increases my responsibility," he claims, "for it is impossible truly to pray that God's will be done and at the same time refuse to do it each day. It is the will of God, for example, that we love one another, that we forgive one another, and that we seek ways to be of service. God's will is harmony, and Jesus made it clear that God's will is our duty.

"How can I pray to God with any measure of faith that His will be done in every specific case if I do not see to it that His will is upheld by me in general? I can't. I know, however, that if I do His divine will each day as I understand it, it will be the same as storing up treasures of good in the kingdom of heaven, the storehouse for all the raw materials of our earthly blessings.

"I feel that I can speak with some authority, for since this method of prayer helped to heal my son, I have used it to solve many other problems. It has always proved successful."

Our instructions from God are dual: "Cast thy burden upon Jehovah" (Thy will be done), and

"If any man would come after me, let him . . . take up his cross, and follow me" (do the will of the Father). These go hand in hand. Anyone who follows these instructions will find that the answers to his prayers, though they be only the four little words, "Thy will be done," will far exceed his fondest hopes or dreams.

WAIT BEFORE WRITING

During the latter part of the Christmas season, the handling, transportation, and delivery of mail may be slower than usual. Please allow plenty of time for your Unity literature orders and periodicals that you regularly receive to reach you during this rush period. The Christmas mail congestion lasts into January, and while practically no mail is lost, delays do occur. Will you help us by waiting patiently for your literature to arrive? Thank you.

The Logic of Reincarnation

MARY L. KUPFERLE

SOME TIME AGO a Truth student mentioned the subject of reincarnation and the fact that she had taken little thought concerning it until after the passing of her husband. About six years after her husband's passing, her grandson, a youngster of five, who was watching her place some articles of jewelry in a dresser drawer, remarked suddenly, "I gave you that watch." Startled, the grandmother replied, "No, darling. This was given to me by your grandfather."

When the little boy persisted in his belief that he had given the watch to her, the Truth student turned the attention of the child to another subject. Her own thoughts were caught and held, however, by her grandson's strange insistence and by the positive tone of his voice. A few days later the family journeyed to a summer vacation spot and the boy made another unusual statement. "I know this place!" he exclaimed. "We have often been here before." The grandmother was startled. She knew that this was the youngster's first trip to this spot, a place where, in years past, she and her husband had spent a great deal of time. The familiarity of the child with the surroundings and his positive and determined conviction moved and impressed her. She remembered the boy's statements long after the boy himself had forgotten them.

Such happenings are not unusual. Similar ac-

counts have come to my ears and, no doubt, to your own. They give us reason to question: "Have I lived before this? Have I lived other lives than the life I am living now?"

These are not questions to avoid, for any intelligent person would be inclined to find a study of reincarnation interesting, and such questions should be considered. Many wise and famous men have not only shown an interest in the subject: they also have indicated their belief in it. Among such men we find Plato, Virgil, Schopenhauer, Emerson, Whitman, Carlyle, Edison, Burbank, and Henry Ford.

John Masefield, poet laureate of England, wrote:

"I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh-disguise
Another mother gives him birth.
With sturdier limbs and brighter brain
The old soul takes the roads again."

Dr. C. O. Southard wrote the following: "I have not always accepted the idea of rebirth in a new body. In fact, like a great many other people, I was very strongly opposed to the theory at one time, and only within the last few years have I come to believe in it. My acceptance of the idea of reincarnation has been a slow, gradual development, based upon my observation of certain facts both of religion and of science."

Many of us may have felt a very similar change of attitude toward the idea of reincarnation, regarding it at first with distaste and skepticism, then questioningly, and wonderingly, until finally we began to feel that there may be something more intelligent

and orderly about its activity than we had at first believed.

Reincarnation does answer many questions about life and its experiences and challenges that nothing else seems to answer. It is a logical explanation for the appearance of prodigies in the world, and it gives a good basis for the mature and amazing things that such children do. It is a logical explanation for many of the seeming injustices of life, especially when a man cries out in protest when he beholds a child handicapped mentally or physically before he has had sufficient years on this earth to choose the good.

A Biblical reference to reincarnation is found in the Gospel of Matthew. We read: "And his disciples asked him [Jesus], saying, Why then say the scribes that Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not . . . Then understood the disciples that he spake unto them of John the Baptist."

Jesus did not refer to this subject again. He put little emphasis on the matter of reincarnation, for the attention of His followers needed to be placed not on the past but on the present. He probably felt that if He gave undue attention to reincarnation, persons would become deeply involved, some of them fanatically so, in the pursuit to discover who they had been or what they had done in previous ages. His followers could have become so interested in the seemingly strange and mysterious facets of the subject that they would neglect His practical teachings for the present.

This is evident in Jesus' questioning of the disciples at a time when the multitudes were wondering about His origin and source of authority. In reply to His query, "Who do men say that the Son of man is?" the disciples stated: "Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." But this was not the answer that Jesus sought. He persisted, "But who say ye that I am?" Then Peter, the impetuous, suddenly illumined by a flash of spiritual understanding, called out, "Thou art the Christ, the Son of the living God."

This was the answer that brought forth praise and a special blessing from Jesus. "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." This was the answer Jesus wanted from all the Twelve and from the multitudes that followed Him. He wanted them to see the truth about man by seeing the truth about Him. He wanted them to realize that regardless of who they may have been in past incarnations, they were sons of God and always would be. He wanted them to know that their real name and identity was "Christ," the same as His.

Unity considers reincarnation as a reasonable teaching and feels that it has a place in the Christ message. Charles Fillmore put it in these words: "rebirth is the unifying force of nature at work in its effort to restore man to his original deathless estate. . . . re-embodiment serves a purpose in affording opportunities for spiritual development."

Many who do not believe that reincarnation plays a part in the scheme of life object to it, because they feel they lose their identity. Individual identity for

each person is a divine endowment that can never be lost. You and I cannot lose our true identity. We only develop and bring forth more of the original and divine self that we are. Each experience we enter gives us another opportunity for the expression of the Christ self. No effort toward this end is wasted, no work toward this goal is useless. Throughout eternity we move toward that for which we strive.

Many persons may rebel against giving up the relationships of the personal man: husband, wife, children, and other loved ones. Yet here, too, we find Jesus' admonition helpful and instructive: "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." Our closeness is not in natural relationships, but in our similar states of consciousness. Those who have followed Jesus' teachings and have continued to do His works, have a close relationship with Him. These persons are His brother or His sister, because they are in a similar state of consciousness.

When we understand this, we cultivate a right attitude toward all family relationships. We behold our loved ones as unfolding persons, as children of our Father, progressing with us in an eternally interesting adventure in living. We love and enjoy human relationship of the moment for the beauty, goodness, and learning it holds for us. We are tenderly thankful for the part this relationship plays in the present. We then loose it at the proper moment, yet again anticipate its return to give us even greater happiness in the future.

A loving father nurtures his child with care and protection. He provides all things that will benefit

or bless him. He sees that the child is given proper training in the home, the proper discipline as well as the proper freedom for right development. He sees that the child has the finest educational privileges and good associations.

Our Father-Mother God, our loving heavenly parent, is infinitely more concerned about our welfare as His spiritual offspring. He is continually placing us in the right environment, with the right associations, in order that we may learn the most, give the best, and progress to our highest capacities. This is a step-by-step process, and it continues indefinitely. We go from life to life, from school of learning to school of learning, from experience to experience, and from joy to joy.

When we have learned a lesson we progress to another. When we have gained in spiritual understanding and have climbed to what we feel is our highest goal, a new vista then opens before us. We then see new heights to climb and new worlds of consciousness to attain. If we truly understand the spiritual importance of reincarnation, our concern is not for the past world or for future environments. We attend, instead, to the activities of the present and learn willingly. We follow Jesus' teachings, which are in harmony with the law of life.

If we are wise in our acceptance of reincarnation as a truth, we do not delve emotionally into the forgotten past, or try to force the premature envisioning of the experiences of the future. Our chief concern is the expression or manifestation of the Christ in us now.

The knowledge that through past lives we have

gained and grown in experience and understanding is a rich heritage and blessing. The realization that we constantly grow in this life through experience and overcomings is a divine challenge to live to the highest that is within us. Our knowledge of an unlimited future inspires us to love each day, even as we look forward to unnamed and undreamed of blessings.

Jesus had many things He wanted to tell His followers, but they could not "bear them" at the moment. When we are ready to understand the truth about reincarnation, it will dawn on our minds and hearts and need not be forced before that time. Our part is to live the life of Christ as we have never lived it before: more fully, more sincerely, and more joyously.

As you live this day to the highest capacities of your being, to the fullest of your faith in God, you are preparing yourself for a more expansive tomorrow. You need not be concerned about the future. As you endeavor to overcome your faults, rise above your mistakes of yesterday, you are preparing yourself to receive the blessings that are bestowed continually on all children of God. You need not be concerned about the past.

In this way, every day you are reincarnating, re-embodying through thought, prayer, word, and deed, more of the Spirit of God that is within you. You are manifesting in your body more and more of the Christ, which is your possession. Daily you can allow the perfect Christ self to be revealed. Daily you can show forth the perfect Christ love, light, peace, and life.

Jesus said, "Ye therefore shall be perfect." This promise is for you now, not as something impossible of attainment, but as something to work toward, since perfection is your spiritual destiny. The purpose of your life is to bring forth the Christ in you, to express Christ in your flesh.

We Are Growing Up

Elizabeth Landeweer

If you have forgotten where magic lies,
There is no time like now for a fresh surprise
At the untold wonders God has for you,
And it all begins with a point of view—
A window that opens upon the light.
There are new worlds dawning upon our sight,
There are holy mountains that tower on high,
There are lanes of blue where the eagles fly
Over the ranges of sunlit frontiers,
And we are explorers and pioneers,
Bound on a mission that, now we see,
Shall gladden our souls through eternity.
And cradled here on the lap of the earth,
Attended by angels, and loved from birth,
We are growing up in wisdom and grace
To a new dimension of time and space,
To a wider freedom than we have known,
And the Father's love is our steppingstone
Into a future whose promises grow
Fairer in beauty the farther we go.

No Incurable Misconception

FREDA K. ROUTH

ONE OF OUR greatest blessings, perhaps, is the privilege of changing our minds. Dominion over our own thinking, when correctly exercised, is the "dominion . . . over every living thing," spoken of in the Scriptures. This dominion is our gift from God, and nothing can deprive us of our divine heritage.

When we come to realize this dominion, never again will we be afraid of incurable disease.

A progressive physician and surgeon with whom I have had several interesting discussions told me that he had learned many years ago that the recovery of a patient who possesses a cheerful, relaxed state of mind is always quicker than that of a patient who has a worried or fearful outlook. He is now convinced of the almost unimaginable part the mind plays in a patient's ability to recuperate.

This surgeon then told me of a man in his eighties, on whom he had performed an operation for a supposedly incurable disease. He had found the man's condition even worse than was at first suspected, and after the operation he told the hospital authorities that they should contact the man's relatives and tell them that there was little hope of recovery for the patient.

After the operation the doctor visited the patient in his room, and was surprised to see a smile on the man's face.

"I know, Doc," the man chuckled. "You and all the rest of them thought I was going to die. You even had me believing it for a while. But do you know, Doc, in that dark valley I just came from, God told me I didn't have to die if I didn't want to. God also said that there are not any hard or easy diseases so far as He is concerned, and that He can cure them all. It was up to me. So, since there are still some things I want to do, I just decided I'd get well."

"He did get well, too," the doctor concluded. "That was over a year ago, and he now has no sign of the disease."

All persons will probably realize soon that the mind that is not at ease is wholly, not partly, the cause of all conditions of disease in the body. Disease in the mind always precedes disease of the body. When this process is understood, we see that treating a sick body and ignoring the state of mind that caused that sickness is like trying to rid a lawn of weeds by snipping off their tops instead of digging out their roots.

Only one thing can bring dis-ease to our minds and, consequently, to our bodies—a misconception of the nature of God, which causes many of us to limit God. We feel that He is either unwilling or unable to help us.

We admit that God is omnipotent, but do we fully understand what the word *omnipotent* means? Omnipotence means not only all powerful, but all the power there is. "I am God, and there is none else."

We know that God is omnipresent. Do we un-

derstand that omnipresence not only means the presence of something everywhere, but also the only presence? Since God is the only presence, there is no place where God cannot be found.

We have accepted the fact that God is omniscient. Omniscience is all-science or all-truth. This definition excludes the reality of error.

We know that God is love. He not only loves, He is love itself.

If we fully understand these definitions, we wipe out the misconception that God is either unwilling or unable to dissolve any inharmony in mind or body.

Disease, then, is nothing more than a mental misconception. Since we know that there is no such thing as an incurable misconception, we can come to no other conclusion than that incurable disease is a mere solecism in language, and has no reality in Truth.

Nobody should believe in incurability. Nothing is too hard and nothing is too easy for God. One thing is as easy for Him to cure as another.

Take your thoughts away from the bad condition that seems to be present in your body. Keep your mind so filled with Truth and love that there is no room for dis-ease. Realize that right where the trouble seems to be, God is. All the power is on your side. If you "faint not," you will be the victor. It is God who "healeth all thy diseases."

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
—JESUS

Adding the Cubit

ESTHER FRESHMAN

ONE OF THE MOST important and persuasive arguments Jesus made was that man must know with full conviction that God meant man to be free from anxiety over his earthly needs. God knew that man needed food, drink, and clothing for his existence, and man was to free himself of worry over these things. There was a very vital reason for this, applicable to mankind for all time. The divine plan is that man shall add to himself, ever increasing his measure and spiritual stature.

Parts of the Master's discourse on this subject are quoted even today. But the great teaching of the lesson is often lost in man's misinterpretation of where to place the emphasis. Let us review this text in its final part:

"Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life?"

Our interpretation of this is often done with a shrug of resignation. We imply that we do not have the power to add to the measure of our life; and

by so implying we lose the meaning of the entire teaching. The essential reason for Jesus' being among men has been clearly stated by Him. It was that man should have complete fulfillment. "I came that they may have life, and may have *it* abundantly." Through Him man would learn to add cubit on top of cubit to his life. This is the important part of the lesson that proves the Father's interest in providing us with everyday material needs. A worried, fearful man cannot add to his measure, but freed from such anxieties, he can concern himself entirely with adding the cubit to the measure of his life.

By adding to the measure of our lives, we give them fullness. By adding the divine cubit to our lives we give ourselves an inner stature that is compelling. How do we add the cubit? Certainly not by worry, for worry and fear go hand in hand, and between them they shrink man to something small and incompetent. We add the divine cubit by our emulation of the Father. We increase in spiritual stature, which is the true measure of life, by adopting a complete faith in His goodness, and by knowing that He desires to give good to us. We increase our measure through love and loving service. We add the cubit by forgiving ourselves through God's compassion, and by performing forgiving and loving acts in the world in which we dwell. We add to our lives through courage based on complete trust in God, through quiet confidence in Him when the way seems dark. The measure of life, the true spiritual measure, has no limit of height or depth of which we can conceive. Man's depth is anchored in God's profundity,

and his height surpasses the most extreme boundary beyond the farthest star.

We can add the cubit to our lives by breaking through the boundaries of our circumscribed thoughts of self and by relating ourselves to Him, finding Him within us and permitting the divine essence its full expression through us. Paul reminded Timothy, "For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee . . . For God gave us not a spirit of fearfulness; but of power and love and discipline." The gift of God is Himself, for He gives Himself always with His good.

Man can be more than man right now. Through the teachings of Jesus, man can know that he is qualified to be man plus the divine. We add the cubit to the measure of our lives by adding God to the measure of our human evaluation.

My neighbor was confronted with a great tragedy. She was told to prepare for the loss of her husband. Her first act was not to wring her hands or succumb to her anxieties and fears. It was to add to herself, to gather to herself more strength, more faith. She took her three young children and went to a nearby church to pray. She found her calmness reinforced, her strength multiplied, her feeling of His presence ever nearer. She refused to bend herself to grief; rather, she increased her inner stature, her spiritual measure, to such a point that she appeared taller physically. With her shoulders back and her head held high, she went about her business despite her concern for her husband. With faith, with love, and with courage, she gave needed attention to her chil-

dren. According to the latest reports, her husband is making good progress and will return to work in the near future.

I recently attended a memorial service for a man who had led a long and active life, a man whose youth was extremely active, daring, even spectacular. For many years he traveled with Buffalo Bill, and rode with his band of splendid horsemen at a command performance. The late years of this man's life changed almost to complete inactivity. Toward the final months even his speech left him. But his courage was high; it grew, and something within him deepened. His smile, his good laugh, his interest in his family and friends never left him. Though he could not actually say, "I love you," these three words were evident in the kindness of his expression, in his sweet, patient manner, and in his quiet trust and strong valor. The measure of his life cannot be taken, except to say that there was a quiet greatness, bravery, and triumph. The divine cubits that he added to his life cast a lengthy and treasured shadow in the memories of those who knew him.

There is a man whose entire life is dedicated to serving others. Nothing is too much. Any favor he can grant is his joy. He keeps pouring himself out in a helpful love on all who are fortunate enough to have contact with him. His days are lighted with compassion for others. His hand is always extended to lift someone who needs such aid. His smile is tender and healing, a comfort to those who come to him. His measure is an inner stature of such height that I am unable to give you the statistics. His depth is too profound for man to probe. This person is

about "the Father's business." He is constantly in partnership with the Father. The glory of such a life is dazzling in its brilliant simplicity. The quiet sweetness of it sings in the hearts that have benefited, until the song that it is swells loudly. The measure of such a man? Added is the divine cubit. Look to the One who came to teach us love, and the measure is to be found in Him.

Today man is breaking through a new frontier, the frontier of space. His knowledge is giving him new worlds to explore. What will he take to the planets out in the heavens? He can go out there faster than sound and he can be infinitesimal. He can take into an enlarged orbit his fears, his hatreds, his incapacities; or he can go out there, God with him, a great man, the divine cubit making his life an infinite, limitless thing. He can soar out into space, the mightiest in stature, because within him will be the Christ love in his heart, eager to do the "greater *works*" as a beloved child of God.

The cubit is added through the Father. We add to the measure of our lives by our spiritual growth and our trust, according to the scope of our belief in Him. Jesus gave the formula to His followers as they stood before Him. Today the same formula is practical for us. He gave them a simple key: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

And again He gave the explanation, this time bringing the goodness of God to the level of their own familial love: "Or what man is there of you,

who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent?" If they knew how to extend the generosity of their love with their meager earthly possessions that were theirs to share, if they knew how to give good gifts to their children, "how much more shall your Father who is in heaven give good things to them that ask him?"

It is very important that man replace his anxiety with faith in the goodness of the Father, and thereby free himself for a close relationship with the good. Depletion, subtraction, and separation were not part of the teaching of Jesus. His philosophy was to add, to multiply, to make abundant, to make perfect.

We add to ourselves with our faith as we go about our activities. As this faith in Him increases so does the measure of our lives. The first order of business according to Jesus is a close relationship with the Father. Before every action Jesus prayed. He never taught or healed without making Himself a clear channel through which God-power could act. Thus He walked among men, and it is to His stature that He asks us to grow.

Through prayer and faith we come into ever closer contact with God. There will be work in His name, service in His name, until comes the day when the partnership is definitely realized, when the surrender to Him and to His good is known and enjoyed. It may be through a seemingly miraculous overcoming, a simple, loving service, a heartfelt appreciation. In this final moment the cubit is added to the measure of our lives.

Reshaping Our World Within

LILLIAN WRIGHT MITCHELL

ONE BENEFIT that we receive from a knowledge of Truth is the way in which it clearly points out the things in our lives that we should discard. At times our faults are very glaring, and Truth brings them sharply to our attention.

An awareness of our mistakes and shortcomings is very commendable if we do not dismiss them too quickly. We should not feel that our little faults are too insignificant to hurt us. Little faults or little rancors have a way of building themselves into mountains of distress and misfortune. These little faults, if they continue, eat at the core of our endeavors and bore into any weak spot in our faith. Our world within then becomes a city of turmoil.

We are all guilty of misdirecting our talents. We are builders, and it has become easy for some of us to create a secret room in our emotions. In this place we store our hurt feelings, where others do not notice them. Our set of mental shelves may have been painstakingly built so that we can store our shopworn anxieties and rancors. This mental activity is wrong. House cleaning is needed, which we ourselves must do. Since our inner man by his actions colors all phases of our outward world, this inner man has to be remolded and transformed in order to provide the proper balance for the higher self.

We all want to achieve. We have an inner desire to be and to do. We tell ourselves that some

day when we have more time we will achieve certain things. But until we reach the point in our remolding job where we can love all whom we contact with divine love and where we have no thought of personal gain, until we can see God in ourselves, in our neighbors, in every creature, and in everything else, our achieving never quite reaches the peak of fulfillment.

Wishing does not bring accomplishment. Some sort of action must take place, not only within our natures but also in our outer world. Our zeal to be better men and women has to take the form of deeds. When we endeavor to love our fellow man through service that does not have a selfish motive, and when we seek enlightenment because it brings us nearer to the Presence, we shall find all that we need to make us happy. When we place our desires within the rungs of the remolding ladder, each step will lead to their fulfillment.

When we love God above everything else and our neighbor as ourselves, then our world within and our world without become redolent with meaning. Although the spark of Truth may be little in our consciousness now, it can lead to greater happiness, wider vision, and greater achievements if we but fan it into a flame.

There is, indeed, a world within us. Our creative thoughts and our negative thoughts, our seeming enemies and friends, and our likes and our dislikes are there. In our world within we fight battles; we conquer giants. We build empires and destroy them. Yet we may not show or give a clue as to what is going on in our inner world. We destroy the hidden

enemy by wiping him out with forgiving thoughts. Our battles within must only be those in which sin is conquered. The empires that we build must be monuments to service in which Christ alone is the chief cornerstone. When we merge our inner man with the indwelling Christ, we recognize in us what Jesus called "the kingdom of heaven."

The rules for happy living that are given to us in the Good Book are very simple, but we are inclined to complicate them by our limited interpretations. When we are told, "let your light shine before men; that they may see your good works," may we realize this means that our lamp of Truth gives light to the whole household only if it is held high enough so that all who enter may see the way. We are so interwoven with one another that, try as we may, we cannot walk with God alone. We are as a network that branches out from the palm of a huge hand, and a finger cannot be moved without affecting the others.

God is tremendously interested in our climb toward perfection. While we cannot climb the ladder in one step, we still should not count the times that we fall off this ladder. The most important thing is to try again with the desire to climb ever higher.

Life can be richer when we decide that our inner man should be remolded and brought into line with our higher self. Then our faces will express just a little more patience, a little more consideration for others, and more Christ qualities. When we put love to work, nothing but the highest good will be ours. We do need one another. When we put love into deeds, not as a forceful attacking of a condition but,

rather, as a gentle handling of a situation with compassion, a tremendous impact occurs in the world within ourselves.

We all can learn that love should be big enough to overlook the faults that we think we see in others. We often recognize faults in others because we first discovered these same faults in ourselves. We can learn, too, that when we are told to "reason together," this also means to stand together and to walk together down God's garden path. Every action of ours affects someone else. When we fall we shake the whole ladder, so that someone's life is moved. When a member of our household is hurt by our behavior, our whole house trembles. We are never alone. Our lamp must be held high lest a loved one stumble through our carelessness.

We forget that God is our Father-Mother and is tremendously interested in all that we do. It would please God very much if all our discordant habits were transformed. When we awaken our inner man to the need of others and to the real need within ourselves, we will find that many doors will open. We should be more tolerant. I use the word *tolerant,* not in the sense of putting up with, but in its broader meaning—to show benevolence and consideration to others. We must love others to pay honor to God.

It is not always easy to have loving and forgiving thoughts, but we should have them. I do not think that God expects more from us than we are able to give. We do not need to perform great deeds to show our merit; all He asks of us is that we live unselfishly and love abundantly. No one can have a monopoly on God. He belongs to all alike and looks

on all of us as though we were extra special persons. We dishonor Him greatly when we keep a part of ourselves shut away from Him. It is our duty to bring our hidden self into the full light of the lamp, the full glory of God, so that the whole man may blend as one and work as one. The glow from our lamp will then light the way for more of God's children.

We can never keep Truth to ourselves and we cannot keep love to ourselves. Both must be given away in order that we benefit. Some persons are not always able to perceive Truth except through a spoken word. Therefore, we must put our thoughts into words and our love into deeds for them.

Jesus' statement to "cleanse first the inside of the cup . . . that the outside thereof may become clean also," was spoken to the scribes and the Pharisees. It is also for our benefit today. This statement fits all phases of human behavior and the need of every generation to come. We should not think that the things we keep hidden in our inward world can do no harm, because they are not seen by others. They will definitely show their influence in our half-formed demonstrations, in our actions and in our health. We may keep our embittered thoughts hidden from persons but "there is nothing hid, save that it should be manifested." All things outpicture themselves in some way.

Nothing can ever surpass the wondrous things that are revealed to us when we set our minds on the task of reshaping ourselves into persons who are pleasing to God. As we blend with one another and as we merge our inner man with God to promulgate

the brotherhood of man and to relate ourselves to all creation, our thought seeds will plant themselves in the fertile ground of good endeavors.

When there occurs within you and me a gentle longing to be just a little better than we were yesterday, and when we desire to show love to others, we then know the lovely stirrings of the Christ. The reshaping of our lives begins.

For This New Year

I thank Thee, Lord, for Christmastime;
For holly wreath and silvery chime;
For carols young yet age-old, sweet;
For happy crowds that throng the street;
For joy that lights each eager face;
For sparkling log in each fireplace;
For peace Thou sendest to the earth;
Thy love that gave our Saviour birth.

Yet greater thanks I give today
For this new year, bright, shining, gay;
For every chance to start anew;
For joyous work that I can do;
For love and Truth that I may share
With Thine own children everywhere;
For this new year Thou givest me
My thanks, dear Lord, I give to Thee.

—*Nona B. Allen*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Christ in me is the open door to new inspiration and wisdom. I am receptive to His guidance.

Prosperity: Christ in me is the open door to new ideas. I go forward into a new life of prosperity and success.

Healing: Through Christ in me, I enter a new life of abiding health. I am radiantly alive!

INSTRUCTIONS: On the threshold of a new year we make firm resolutions to leave the old behind and enter the coming year with renewed hope and courage.

"Behold, I make all things new" is the promise. The only permanent betterment must come from the very source of life. If we remain in the limited consciousness of the mortal, we shut ourselves off from that newness of life which only Christ can and will give. By seeking atonement with Him in prayer, we experience a resurgence of vitality throughout our whole being.

Christ in me is the open door to a new year of greater good!

When one is quickened of Spirit, one's true thoughts are set to work and the subconscious states of error are broken up and dissolved. In one's daily silence and communion with God, thoughts from the subconsciousness come into the conscious realm of mind to be forgiven and redeemed. Flesh heredity is denied and inheritance from God affirmed, which enables man consciously to draw divine ideas from the one Mind. These ideas are established in consciousness and the whole mentality is at one with Christ, the divine-man idea.

The "leading of the Spirit" is not something mysterious. When you open your mind to the wisdom of God in the silence, you should claim in faith that you have received, and trust that the Spirit does guide you. "Christ Jesus . . . . was made unto us wisdom;" and the more you affirm that Christ is your wisdom the more you will realize the order and harmony that result from the directing power of divine wisdom. But do not be surprised and disappointed if everything does not work out according to your old ideas. The all-seeing Mind should not be judged by the dim and short vision of the mortal. What may at first seem to you failure may prove to be a clearing away of rubbish that will open the way in mind to a larger life. Practice listening with your mind to the Lord.

For greater illumination, affirm with complete faith:

Christ in me is the open door to new inspiration and wisdom. I am receptive to His guidance.

To have adequate supply at all times, an even flow that is never enough to become a burden yet always enough to meet every demand, we must make union with the Spirit that knows how to handle ideas as substance. Men have the idea that material substance is limited, and they engage in competition, trying to grab one another's money. Divine Mind (Christ) has ideas of substance as unlimited and everywhere present, equally available to all. Since man's work is to express substance ideas in material form, we must find a way to connect ideas of substance with ideas of material expression, to adjust the ideas of man's mind with the ideas of Divine Mind.

The mind in us that reasons and looks to the physical side of things has also the ability to look within. It is the door through which divine ideas must come. Jesus, the Son of man, called Himself "the door" and "the way." It is the divine plan that all expression or demonstration shall come through this gateway of man's mind. We must become aware of the source of our substance. Then we can diminish or increase the appearance of our supply or our finances, for their appearance depends entirely upon our understanding and handling of the ideas of substance.

For a greater consciousness of abundance, affirm:

Christ in me is the open door to new ideas. I go forward into a new life of prosperity and success.

"I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever." Jesus Christ raised people who had let go of the life idea and brought them into such a consciousness of omnipresent life that they came out of the tomb.

This life consciousness that Jesus Christ quickens is as greatly needed in our day as it was in the time when He first worked in the souls of men. If you go to a medical doctor and ask him the cause of your ills, he will tell you that most of them come from lack of vitality, which means lack of life. We all need vitalizing. The question is, How shall we get life? What is the source of life? Those who teach the use of material remedies point us to various things as the source—food, air, water, and so forth . . . but they still lack the all-important truth that God is life and that they who worship Him must worship Him in the life consciousness, that is, in Spirit. When we worship God in His way, we are vitalized all at once; there is no other way to get real, permanent life. We cannot get life from the outer man or from anything external; we must touch the inner current.

The life source is spiritual energy. It is deeper and finer than electricity or human magnetism. It is composed of ideas, and man can turn on its current by making mental contact with it.

For a greater realization of life, affirm:

Through Christ in me, I enter a new life of abiding health. I am radiantly alive!

The Unity View of Jesus

UNITY IS AN interpretation of the principles Jesus of Nazareth taught, and its faith and teachings, like those of all other groups of Christians, are centered around Him. The Christian world acknowledges Him as the greatest spiritual teacher of the ages, but to the minds of many earnest followers of the Way come many questions about Him.

Is His teaching so profound that it is incomprehensible to all except a few spiritual seers? Many persons think so, and they try to accept His words in faith without attempting to comprehend them. Unity holds that a substantial faith is based on understanding. God gave man a mind capable of logical reasoning, which can be brought to bear on the deep things of Spirit as well as on the ordinary affairs of life. Surely Jesus intended that we should delve into the spiritual depths provided by Him and find heavenly treasures in them.

In the Unity view of Jesus are several teachings that a person may find helpful in trying to penetrate the mystery of His relation to us and at the same time to provide the comfort and the assurance that He intended for His followers. Perhaps the first lies in the Unity interpretation of His words as recorded in the Gospel according to John.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

The "only begotten Son" of God is spiritual man, the Christ, which is the real identity of every man. This is the man created in the image and likeness of God. The spiritual nature of all men is identical with the spiritual nature of Jesus. However, man in his present state of development is not on a plane of equality with Jesus. Charles Fillmore writes:

> He was more than Jesus of Nazareth, more than any other man who ever lived on the earth. He was more than man, as we understand the appelation in its everyday use, because there came into His manhood a factor to which most men are strangers. This factor was the Christ consciousness. Jesus' unfoldment of this consciousness made Him God incarnate, because Christ is the mind of God individualized . . .
>
> We cannot separate Jesus Christ from God, or tell where man leaves off and God begins in Him. . . . He was consciously one with the absolute principle of Being. He had no consciousness separate from that Being, hence He *was* that Being to all intents and purposes.
>
> Yet He attained no more than is expected of each of us. "That they may be one, even as we *are*" was His prayer.

The cardinal point of the Unity teaching is the spiritual nature of man, a Christ self to be expressed as Jesus expressed it. He said, "Ye believe in God, believe also in me." Unity interprets this as meaning that, even as we believe in God, the almighty Creator of heaven and earth, so also do we believe in "me," the Christ, or God indwelling man.

Much hinges upon an understanding of the word *believe*. Does it mean merely an intellectual acceptance of our Christ nature? "No," Unity answers. True belief is man's absolute conviction to the point of complete obedience to the Christ prin-

ciple as Jesus revealed it. It is only then that the promise "whosoever believeth on him should not perish, but have eternal life," can be fulfilled.

The second point for consideration is, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me."

Jesus made the only complete revelation of spiritual man, the Christ. He revealed the only way to the Christ self; He proclaimed the only Truth that will make us free; He lived the only life that can unify us with our Father. Unity, therefore, is more than a helpful philosophy of life. It is more than applied psychology or mental science. It incorporates some of the established facts of each, but Unity fundamentally is a spiritual teaching dedicated to helping man understand and abide by the laws of his own divine nature as exemplified in Jesus.

"No one cometh unto the Father, but by me." Unity accepts this literally. A very powerful prayer is, *"Jesus Christ is now here, raising me to His consciousness of life and wholeness."*

The third point of emphasis in Unity is the answer to the question, "Who was Jesus?" Charles Fillmore states that Jesus was a highly evolved soul who, before taking the body of the Nazarene, had been incarnated as several of the world's great spiritual seers. He was fully aware of His divine mission even as a youth: "Knew ye not that I must be in my Father's house?" He was aware of the eternality of His spiritual nature, the Christ self, and said, "Before Abraham was born, I am." Also, He prayed, "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the

world was." His life was a combination of the divine and the human. Conceived by the Holy Spirit, He was born after the manner of the flesh. Throughout His life He intermingled miracles with common living: He walked on the water; He dined with publicans and sinners; He spoke the word that healed; He slept in the open fields; He died in the manner of men, but He was spiritually resurrected. His purpose was to merge the divine and the human, to show men that the kingdom of heaven can be brought to earth.

As spiritual man in expression He was the leader of this race of men. He referred to people as sheep and to Himself as the "good shepherd" who gave of Himself to care for and to protect them. As a man He passed through all the trials and temptations that beset us, "*yet* without sin"; that is, He did not fall under the dominion of evil thoughts. Knowing Himself to be one with the Father, He constantly declared His divinity. He said: "I am the bread of life." "I am the light of the world." "I am the resurrection, and the life."

We think of Him as our Elder Brother, for He not only acknowledged God as His Father but also included all mankind in the same relationship, saying, "Our Father who art in heaven." The only man to come into full spiritual awareness and to prove His divine origin, He was the "firstfruits" of a spiritual race. As our Elder Brother He holds out His hands in helpfulness to everyone.

We acknowledge Him also as the Saviour of humanity, for He gave a teaching that, when followed, saves man from sin, sickness, and death.

By resurrecting His body Jesus fully unified Himself with the Christ principle. As a consequence, He is the type man, the pattern for the full expression of the Christ self. He became Jesus Christ or, as Charles Fillmore writes, "the manifestation of the divine idea man, the perfect man idea demonstrated, brought forth into visibility."

Jesus, and all that He was, is the bridge over which we must pass in finding and expressing our own divinity. In Unity we look to Him and to none other.

Through the Gospels one may follow the events of Jesus' life and discern the consciousness that made it possible for Him to rise above each human test. The miracles are evidence of the power of His teaching; they teach that as man spiritualizes his being he is able to assert the dominion and the mastery that God gave to him "in the beginning." "The mind that was in Christ Jesus was the mind of God," writes Charles Fillmore. Paul asserts, "Have this mind in you, which was also in Christ Jesus."

Perhaps the greatest difference between Unity and other Christian teachings lies in the fourth point, which is Unity's belief that the overcoming of death not only is possible but also is a necessary attainment to be made by every man. Unity holds that man is a threefold being of Spirit, soul, and body, that he has expression on the spiritual, the mental-emotional, and the physical planes, and that these three planes must be unified as they were in Jesus. It is because of this belief that Unity accepts the theory of reincarnation.

The attainment of life and not reincarnation, is the

real teaching of Unity. We are seeking to know and to make practical the Truth that will make us free from sin and death and therefore from all necessity for reincarnation. We know that in Spirit alone are real comfort for and deliverance from all the ills and sorrows of the flesh. Through Spirit even our flesh bodies are to be redeemed, as the body of Jesus was lifted up into spiritual manifestation. This is our teaching, and as one goes on in it, all lesser ideas, like that of reincarnation for instance, will become clear to one.

When man loses his body as a result of his failure to measure up to the Christ standard of thought and action he takes another body; and when his consciousness eventually is spiritualized he will make his demonstration over death. He will resurrect his body even as Jesus resurrected His. The command, "Come, follow me," means to accept and to live in accord with the Truth He gave. Charles Fillmore asserts: "We resurrect our body by putting a new mind into it—the mind of Spirit . . . Ignorance and sin kill the body; understanding and righteousness bring it to life."

The fifth point for consideration concerns the part Jesus plays in our demonstration. It is a common belief that by His crucifixion and resurrection He made a vicarious atonement for mankind and that we are saved by acknowledging Him. However, Unity places a somewhat different interpretation upon the vicarious atonement. Jesus' part was to show man how an overcoming can be made, but man himself must make the overcoming. Charles Fillmore explains it in this manner:

Had it not been for the resurrection of Jesus the race would be unaware that regeneration is possible.

Someone had to show the way. Throughout the ages the erroneous beliefs and sins of men had crystallized the race thought so that men were held in bondage to false concepts. In order for mankind to progress it was necessary for one man to dissolve this crystallization by injecting dominant spiritual ideas and actions. This Jesus did by setting an example. Whatever He urged others to do, He did Himself; thus, showing them that it could be done. He taught love by loving, forgiveness by forgiving even those who crucified Him. He said, "Seek ye first his kingdom and his righteousness," and made this search of first importance in His own life. By resurrecting His body He proved that man, acting in his spiritual nature, is all-powerful and can rise above even the most difficult earthly conditions. His overcoming proves that when man finds his at-one-ment with God he is master of himself and his world. Jesus broke through the thought strata of the human consciousness and opened the way for all men to be free. He made a breach, as it were, in the solidified mortal thought and "let in the light of a higher way." He made a connection between the human state of mind in which men are held in bondage and the spiritual consciousness that is of God. He united them, made them one; hence, at-one-ment. This is the greatest service ever rendered humanity, for by it the Christ consciousness was established here and now. The old Hebrew prophets foretold the coming of one man who would give himself to save the many. This is what Jesus did when, through suffering and death, He rose again.

The sixth point is with respect to the Holy Com-

munion. This sacrament is based on Jesus' command to His apostles at the Last Supper:

"And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins."

The celebration of the Eucharist has been a prominent part of Christian observance since the beginning of the church. The Roman Catholic Church holds that by means of the consecration of the bread and the wine by the priest, these elements become the actual body and blood of our Lord. The Protestant churches believe that the bread and the wine are symbols and that Communion is taken "in remembrance" of Him. Unity teaches that the bread represents divine substance and the wine, divine life. These we are to eat and drink, figuratively speaking; that is, we are to appropriate the substance and life of Christ. We do this by means of affirmative prayer. *"Through Christ I now partake of divine substance"* and *"Through Christ I now partake of divine life."* As we give our minds and hearts to the contemplation of these divine ideas, our consciousness is merged with them. We assimilate them. The result is the lifting of our consciousness to a spiritual level. Unity does not believe that Communion is an act to be performed in church only on Sunday; rather, it is a sacred practice that may be performed any time we turn our undivided attention to Christ and declare His substance and life active in us now. Communion

is that form of prayer in which we seek not an outer blessing but an outpouring of the whole Spirit of the Christ.

Closely connected with spiritual Communion is the Unity teaching with regard to the doctrine of the "blood of Christ." The usual Christian view of this is that Jesus gave His blood on the Cross as a sacrifice to atone for the sins of mankind and that when He is accepted as the Saviour, man is saved by His blood, which He shed for the many. It was a belief of the Jews, dating from their earliest history, that sin was expiated through sacrifice and that the blood of the animal slain upon the altar cleansed man of sin. The early Christian church followed this belief and considered Jesus in terms of the "sacrificial lamb," slain to bring about a reconciliation with God.

Unity maintains that since blood is the life of the organism "the 'blood of Jesus Christ' actually means the 'life of Jesus Christ' " and that His blood, or life, has power to save all who partake of it.

Jesus came to bring to the whole human race a larger consciousness of life. He said, "I came that they may have life, and may have it abundantly." He not only taught the way to gain life individually but by giving up His life for the benefit of humanity He actually effected something that was very much like a blood transfusion. He lifted up the race consciousness by introducing into it His perfected consciousness.

His perfected consciousness came into full and final expression with the Crucifixion and the Resurrection. It was then that His life (blood) was given and the resurrecting power of the divine life that

dwelt in Him was revealed. This same life dwells in every man and can be brought forth to the extent that we are faithful in applying the Truth that Jesus gave.

Finally, Unity believes that Jesus' words spoken after the Resurrection, "Lo, I am with you always," are true literally. Charles Fillmore states that Jesus did not leave this planet at the Ascension:

> He simply entered the inner spiritual realms. He will become visible to those to "put on Christ and manifest their incorruptible, undying bodies. Many are conscious of His presence in some degree, but they do not see Him as He is, because they have not brought their faculties of apprehension up to His standard. When we awake in His likeness then we shall see Him as He is. This does not come about through the soul's leaving the body, but it is accomplished by refining, spiritualizing, and raising both soul and body to higher degrees of power.

"The stone which the builders rejected,
The same was made the head of the corner."

Jesus Christ is the head of the Unity movement. Unity has only one teaching to give to the world, one that it considers the ultimate—Jesus Christ. Through Jesus we come to know the Christ, and from the depths of our hearts arises a response to that old Gaelic prayer:

"O Christ, Thou Son of God,
My own eternal self;
Live Thou Thy life in me,
Do Thou Thy will in me,
Be Thou made flesh in me.
I will have no will but Thine;
I will have no self but Thee."

—*Elizabeth Sand Turner*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 4, 1959

UNITY SUBJECT—*Applying Truth Principles.*

INTERNATIONAL SUBJECT—*Jesus Calls Forth Faith.*
—Mark 9:14-29.

14. And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.

15. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.

16. And he asked them, What question ye with them?

17. And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit;

18. And wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.

19. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.

20. And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming.

21. And he asked his father, How long time is it since this hath come unto him? And he said, From a child.

22. And oft-times it hath cast him both into the fire

and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

23. And Jesus said unto him, If thou canst! All things are possible to him that believeth.

24. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief.

25. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

26. And having cried out, and torn him much, he came out: and *the boy* became as one dead; insomuch that the more part said, He is dead.

27. But Jesus took him by the hand, and raised him up; and he arose.

28. And when he was come into the house, his disciples asked him privately, *How is it* that we could not cast it out?

29. And he said unto them, This kind can come out by nothing, save by prayer.

GOLDEN TEXT—*All things are possible to him that believeth.*—Mark 9:23.

SILENT PRAYER—*I show my faith by all that I say and do.*

To follow Jesus as He commanded those who believe in Him to do, one must apply the principles that He taught and demonstrated throughout His ministry. One of the first of these was the principle of healing, or faith.

Jesus healed with the word of authority. Back of this was the Son-of-God consciousness, a state in which God was present to Him at all times and under all circumstances as His sustaining and empowering source. He expected His apostles to be in the same consciousness and therefore to be able to ex-

press the power of God, but because other interests had held first place in their thoughts before Jesus began to train them, they lacked the necessary hold on spiritual things and could not heal the deaf-and-dumb epileptic. Instead of applying the life principle of perfection that is realized through the living word, they allowed themselves to be drawn into arguments with the scribes over the possibility of healing such a case. With the entrance of doubt into the mind healing work automatically became impossible to them.

The fact that Jesus reprimanded His apostles for their failure to apply the principles He had painstakingly taught them emphasizes the universal nature of the healing principle. Faith is proved by the fact that it works. Certain signs follow its active exercise. The sign of faith in materiality is the use of drugs, the acceptance of doctors' diagnoses, and entire reliance on external means of various kinds for healing.

A sign of faith in spiritual power is willingness on the part of the believer to stake all on the spiritual means of healing; for example, on his prayers and the prayers of those whose faith is in harmony with his own. A final convincing sign is the manifestation of health following such prayers.

Joy is a sign of faith, especially the joy that is a permanent state of mind independent of circumstances. Certain temperaments are joyous, others are sad. The joyous have developed faith in All-Good. Sadness and spiritual faith are incompatible. Jesus was "acquainted with grief," but He did not describe Himself as a "man of sorrows." He said: "These

things I speak in the world, that they may have my joy made full in themselves." Mere happenings could not quench His joy, which made His healing work easy.

Love is a sign of faith. One can love another as long as one's trust and confidence in the other are unimpaired. Once these are shaken, love is crippled until confidence is restored.

"All things are possible to him that believeth." Conversely, he that doubts has his possibilities sharply curtailed. The realization of health and abundant life where there has been apparent disease and restricted life is outside these limits. The father of the boy in this case spoke out of a divided mind, hoping his son might be healed, fearing he could not be. "If thou canst!" He who wishes to realize health should affirm first of all, *"I believe, therefore I expect health to become manifest in me."*

The sense ego is the "dumb spirit" that must be cast out before permanent healing can take place. Where sense is strongly entrenched, faith is correspondingly weak and must be strengthened by prayer and the practice of the presence of God. God consciousness can be developed where there is a sincere desire to gain it and willingness to pay the price in time spent to that end.

The power of faith is a principle that can be demonstrated by anyone who will take the trouble to do so. He who carefully controls his thought for a day, if he does not offset his day's mental work by negative thinking, will see his thought take shape in the external world of effects.

Faith in the mind and heart rightly manifests

itself in the character as faithfulness. Jesus said, "When the Son of man cometh, shall he find faith on the earth?" in closing the parable of the unjust judge beset by the importunate widow. He interprets faithfulness as importunity a second time in the case of one who goes to a friend at midnight to borrow three loaves, and who secures what he asks for because he will not be denied but continues to ask. In the same spirit of faithfulness we demonstrate health and renewed life when we refuse to admit failure or discouragement and continue to affirm that what we desire is already ours.

QUESTIONS

1. How did Jesus apply the healing principle?
2. Why could not the apostles heal the deaf-and-dumb boy who had epileptic attacks?
3. What signs follow faith?
4. How is weak faith made strong?
5. How does faith become manifest in character?

Lesson 2, January 11, 1959

UNITY SUBJECT—*One Thing Is Needful.*

INTERNATIONAL SUBJECT—*What Does Discipleship Cost?*—Mark 10:17-27.

17. And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? none is good save one, *even* God.

19. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.

20. And he said unto him, Teacher, all these things

have I observed from my youth.

21. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26. And they were astonished exceedingly, saying unto him, Then who can be saved?

27. Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

GOLDEN TEXT—*The things which are impossible with men are possible with God.*—Luke 18:27.

SILENT PRAYER—*I put aside every distraction, that I may wholeheartedly follow the Christ.*

The teaching of Jesus stressed simplification. "But one thing is needful," He said to Martha. The rich young man lacked but one thing to render him eligible for eternal life.

In ordering one's life amid the multiple demands on one's time in a complex civilization, singleness of aim is indispensable. To decide what is best worth one's concentrated attention and devoted effort and then concentrate on it, resolutely stripping away all

that distracts one's thoughts from the main goal, is the way to achievement.

In the first place personality must be stripped away. "Why callest thou me good?" Flattering words serve but to distort the image of the universal in the seeking mind. All-Good is the ultimate realization. Nothing less must eclipse consciousness of this.

The moral law is part of All-Good. Its observance partly prepares one to enter into eternal life —but not altogether. The rich young man felt a lack and came to Jesus to have that lack defined. Without hesitation Jesus defined it.

Keeping all the Commandments for the sole purpose of perfecting oneself leaves something to be desired. Thought for self alone shuts the door on eternal life, for the self is not eternal. To keep the Commandments would seem to be the same thing as following the Christ, but it is not. Motives must be examined. The rich young man's motive was not an exalted one. He symbolizes personality or that in us which values the things of form and shape.

We attract to ourselves what we love. If this is worldly goods our motive shares the worldliness. Before we can follow the Christ we must sell, give away, or get rid of self and its accretions. Give to the poor. The poor are those who feel no lack except what worldly goods can supply.

Once rid of self and the sense of responsibility to the things prized by it, one is free to acquire the higher possessions of mind and heart. These are the "treasure in heaven" promised to those who prepare themselves for the consciousness of heaven.

One may own houses, goods, and land in more than one state or country, but no one who gives all his time and thought to material possessions can at the same time hold heavenly treasure in reserve for enjoyment at some future time. No one belongs to both the heavenly and the worldly state.

Those who trust in riches have difficulty in transferring their trust to immaterial values. Material wealth seems to them to have solidity, regardless of the fact that "*riches* certainly make themselves wings." He whose wealth consists of money and what can be turned into money does not know his inner riches. To him a man of substance is one well supplied with this world's goods. Substance, however, is basically spiritual, not material.

To know real wealth it is necessary for man to acquaint himself with his inner resources. No one who knows these and develops them wisely lacks the wealth that is recognized by the world, whether it is houses and lands or a secure place in the social order. Whatever he most desires he may have when he has learned to live faithfully from his spiritual center.

Learning to live thus is not a facile accomplishment. It requires complete dedication of man's thought and of all that he is by way of executor of his thought to the quest of the Christ and the Christ gospel. If he pursues these aims for the sake of perpetuating some personal consciousness that he is loath to give up, he will fail to gain what he seeks. The Christ will lead him in ways new to him, and his part is to follow every clear leading, open-eyed but without doubting. Each time that he proves

his guidance and his faith justified, he increases his understanding and his confidence in spiritual law.

QUESTIONS

1. Why is singleness of aim indispensable to one who would live the Christ-filled life?
2. Does the keeping of the moral law alone make one eligible for eternal life? If not, what more is necessary?
3. What is the "treasure in heaven" promised to those who make full surrender of self and its possessions?

Lesson 3, January 18, 1959

UNITY SUBJECT—*Pre-eminence in Christ.*

INTERNATIONAL SUBJECT—*Greatness in the Kingdom.*—Mark 10:35-45.

35. And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee.

36. And he said unto them, What would ye that I should do for you?

37. And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?

39. And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized:

40. But to sit on my right hand or on *my* left hand is not mine to give; but *it is for them* for whom it hath been prepared.

41. And when the ten heard it, they began to be moved with indignation concerning James and John.

42. And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

43. But it is not so among you: but whosoever would become great among you, shall be your minister;

44. And whosoever would be first among you, shall be servant of all.

45. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT—*Whosoever would become great among you, shall be your minister.*—Mark 10:43.

SILENT PRAYER—*I serve others, that I may gain dominion and mastery through self-control.*

Ours is a practical age. Today before the average man does a thing, he wishes to understand why he does it and to know what the result will be to himself as well as to any others who may be involved. He fully expects to receive his deserts, and to this end he asks what he is to get out of the service he renders to others.

The present is not the only age in which men have looked for practical results. The apostles James and John tried to secure a promise from Jesus that their status in the kingdom that He preached would be what they desired. They wished the chief seats in the kingdom. Jesus at once reminded them of the qualifications for such greatness.

Metaphysically James and John represent wisdom and love. They were the sons of Zebedee, who represents ambition spurring man on to try to enter

the kingdom. On first thought it would seem as if wisdom and love were the chief faculties that enable one to enter the kingdom. Only apparently so, for unless they are balanced and offset by the other faculties there is a one-sided development that leaves one unable to realize the blessings of the kingdom of heaven. As wisdom without love leaves life cold, so love without faith makes its possessor miserable. The faculties must all be developed together to make the well-rounded life and character. Where this takes place man is great in self-mastery and dominion as well as in capacity for service.

No one can put himself heart and soul into the service he renders before he learns to center his thought in the universal life. The self-centered man or woman cannot give wholehearted service for the reason that the necessary detachment from self is lacking.

The glory of the Christ is in doing good to those who need help, not in striving to excel others in the exercise of even such admirable traits as love and wisdom. To be acceptable good must be done unself-consciously, and to benefit the person who serves, this person must accept the call to service as an opportunity. He serves best who so far suspends his critical faculty as not to disparage others in comparison with himself. If he enters imaginatively into the life and interests of others, he does well. He can then express that loyalty which is the crown of love, and show the same trustworthiness in the presence of a third person as in the sole presence of the one whom he is serving. He who keeps the same friendliness toward another in the company of mu-

tual acquaintances as when alone with him has achieved great faithfulness and independence of judgment.

Our faculties have a part in our destiny. To go through life doing deeds of love and kindness while unmoved inwardly by any feeling of compassion or gentleness would be the attitude of an automaton, not the reasoned conduct of a Christ follower. He who follows the Christ way brings every faculty into subjection to the Christ Spirit. Self-discipline is one of the first qualifications of greatness. Love drinks of the cup, wisdom is baptized with the baptism of the Christ, but this anointing is of the mind, heart, and soul, not of the external man for the envy or edification of others. It is an individual, not a social, achievement. The Christ is not a judge or a divider in matters of prestige.

The thought underlying service as a way to greatness is the immersion of the self in an interest that transcends self, and the mastery of concentration necessary to the rendering of efficient service. Whoever can collect all his forces and center his attention on one objective is well along the way toward his goal.

"Whosoever would become great among you, shall be your minister." If no man is a hero to his valet, as has been said, it is because the valet learns to read the thought of his master and understand his unspoken wishes, and understanding brings fellowship of spirit, not hero worship. Service results in understanding, because true service is founded on devotion. It is the rightful expression of love in a way that worldly importance can never be.

The Son of man came to minister to others of His love and wisdom, His faith and zeal, and all the other faculties that go into the making of a full-grown man. Through doing this He benefited others past all reckoning and at the same time entered into his "glory." He gave "his life a ransom for many," but through this act He entered into the life universal and eternal.

Service is the divinely prescribed path to spiritual pre-eminence. Greatness is prepared by this means.

QUESTIONS

1. What do the apostles James and John represent metaphysically?
2. Are love and wisdom the chief faculties that fit one to enter the kingdom-of-heaven consciousness? Explain.
3. What is essential to the giving of wholehearted service?
4. How does service prepare one for greatness?

Lesson 4, January 25, 1959

UNITY SUBJECT—*Power Realized.*

INTERNATIONAL SUBJECT—*Christ's Right to Command.*—Matt. 21:12, 13, 23-27.

12. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

13. And he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

23. And when he was come into the temple, the chief

priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24. And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things.

25. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him?

26. But if we shall say, From men; we fear the multitude; for all hold John as a prophet.

27. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

GOLDEN TEXT—*He taught them as* one *having authority.*—Matt. 7:29.

SILENT PRAYER—*The name that is above every other name in power to exalt my life is the I AM, my spiritual principle.*

Man realizes power only as he learns to trust himself and the directing of his life to the I AM. The I AM is the spiritual self, the real or Christ Mind, of each individual. When we say "I am," and identify ourselves with divine power and might, we bring ourselves into the consciousness of power.

Of all the traits that react on character and form the enduring part of the man, his religious beliefs and convictions should come first. If his thought of God and his belief in God do not lead him to remember God in his decisions and to express Him in his deeds, they are barren thought and belief, taking up room in his life that had better be given to something more fruitful. Religious beliefs are

of no use to man unless they bear fruit in his life. He had better be an unbeliever, making no profession of religion, than to profess what he makes no effort to practice. The effect on him and on others as well is better, for sincerity exerts an influence beyond the will of the one expressing it.

Through faith and prayer the I AM expresses true desire. By this means man realizes power in all the fields over which his interest ranges. Nothing is finally impossible to him if only he believes firmly in its possibility and is faithful to his duty to realize it. "Whatsoever ye shall ask in prayer, believing, ye shall receive."

When through the I AM we take conscious possession of our body, we are able to cast out all that is unworthy of a son of God. The slave to ambition realizes his freedom. The lover of money turns his affection toward the "fine gold" that is a symbol of the love of God expressed in him as love of his fellows. He who has been trafficking in peace (selling doves), allowing others to live untroubled by him only on his terms, learns to think of others rather than himself. The one who is dissatisfied with what he has made of his life and in trying to free himself adopts an attitude as worldly as his earlier one is a "money-changer" whom only the I AM can relieve.

Man's thoughts and bodily nature are rightly upheld by prayer. Resting on the invisible support of the Infinite, they realize the power that is innately theirs when they make connection in consciousness with the realm of Spirit through prayer. Left a prey to conflicting thoughts and emotions, greed and ma-

terialistic ways of living, sense appetites and other unworthinesses, the body becomes a "den of robbers." A prayerful attitude is a saving, redeeming grace.

No one need remain weak or diseased in body unable to demonstrate health and perfection. One has but to bring one's imperfection to the Christ to be healed. The power to dissipate thoughts of sickness, to dispel the hold of disease, resides in the Christ. All imperfect thoughts and conditions must be brought into His presence (consciousness) before they can be seen to be unreal and without power in themselves. "The blind and the lame came to him in the temple; and he healed them."

Manifestations of the Christ are not always recognized by the religious nature. Instead of being moved with joy at sight of the wonderful things that Jesus did in His healing work in the Temple, the "chief priests and the scribes . . . were moved with indignation." Only an open mind willingly acknowledges good from whatever source it comes. The closed mind accepts as good only what comes from the source it has predetermined as capable of producing good. To all else it turns a deaf ear and would suppress every evidence of praise and appreciation of the Christ as man's present helper. The power of the Christ increases in man's consciousness and life as he acknowledges it and depends on it for all his needs.

QUESTIONS

1. How do we identify ourselves with divine power and might?
2. What is the I AM?

3. How is the body temple saved from being a "den of robbers"?
4. What loosens the hold of sickness and disease on man?
5. How may each person increase the power of the Christ in his life and consciousness?

"Be Still, and Know"

"Be still, and know that I am God,"
A voice within me sings;
And when I hear that lovely song,
My heart and soul take wings.
I rise above the earthly realm
And all its seeming cares;
With gladsome step and joy I walk
The path of one who dares
To trust in God, and God alone:
In Him I rest secure.
I find my daily needs supplied
In blessings, swift and sure.
"Be still, and know that I am God"—
Again the melody
Pays sweet and praiseful tribute to
The One who lives in me.

—*May Barnes Wight*

Silent UNITY

Christ in me is the open door to new inspiration and wisdom. I am receptive to His guidance.

The Society of Silent Unity, founded more than sixty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WANT TO WRITE you a letter of thanksgiving and praise to God that my sister has been healed of cancer in her left lung.

I wrote you almost a year ago, asking you to pray for her. Her doctor had taken X rays of her and said she had cancer and that part or all of her left lung must come out. She was thin and had an awful cough.

I asked everyone I knew to pray for her. Then I wrote her doctor and asked him if she were any better and told him how I had asked everyone to pray. He wrote that she was not any better and would not get any better until she had the operation.

My sister was scheduled for the operation, and we took her to the tumor clinic. There they took X rays before operating, and could find nothing but a small scar. The doctors could not believe that her doctor had thought she had cancer, and were going to write him to send his X ray photographs.

Well, I knew God had healed her and I was overjoyed. Her cough is gone and she has gained a

lot of needed weight. I praise God for healing her, and want to thank you with all my heart for your prayers. God bless you all.—*Mrs. E.F.G., Alabama.*

He Shall Have Abundance

PLEASE SEND ME another prosperity bank and include me again on your prayer list.

The blessings of Unity prayers cannot be counted, weighed, or measured except by the love of God. They are a blessing I cannot do without ever again. God bless all of you greatly.—*J.A., Illinois.*

Unto Us a Child

PLEASE FORGIVE ME for not writing sooner about the arrival of our little baby boy, but the little dear has kept me busy and, oh, so happy. I can't thank you enough for the maternity lessons you sent to me.

As we went to the hospital, I read the affirmations you had sent me for the ninth month. My husband read them in the waiting room.

I arrived at the hospital at 10:00 p.m. and the baby came two hours later, with a minimum of discomfort. The doctor was amazed at how rapidly and easily everything went along. The baby truly is, as the affirmation stated, God's perfect child. All the months of waiting were filled with joyous expectancy because of your inspiring words of Truth, and I know that God was with me every step of the way.

Please accept this offering to help you in your wonderful work. Thank you again for your prayers and letters and the blessed maternity lessons.—*Mrs. L.B., California.*

UNITY CENTERS AND CLASSES

The following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Catherine Thrower, 2803 Highland

Mobile—Marian Baker, 1156 Springhill

ARIZONA

Globe—Sarah Lightle, 117 E Oak

Phoenix—Herbert Penn, Hill & Cedar

Tucson—Lillian Cook, 2119 E Water

ARKANSAS

Little Rock—Winifred Wilkinson, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d

Arcadia—Irene Malloy, 6 N 1st

Auburn—John Hinkle, Congregational church

Beverly Hills—Ruth Rae, 200 S Canon

Burbank—Joseph & Mildred Haggerty, 1009 Cordova

Castro Valley—Unity, 1025 Crow Canyon rd

Compton—Margaret Butterworth, 411 S Santa Fe

Covina—Frances Flickinger, 17157 E Badillo

Culver City—Carroll Moore, 3979 Tilden

Escondido—Alma Ladd, 203 E 5th

Fresno—Edward Jennens, 985 Palm

Glendale—Clifford Carpenter, 119 S Kenwood

Huntington Park—Edna Drebert, 7900 State

Inglewood—Frank Hax, 820 Java

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La Jolla—Lola Mays, 7522 La Jolla

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Modesto—Russell Kemp, 201 Eye

Mojave—Helen Wade, Churchill manor Brown & Oak

North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd

Oakland—Alma Morse, 144 Athol

Oceanside—Gilberta Sommer, 1st & Pitmar

Pasadena—Max Flickinger, 293 N Euclid

Pomona—Gertrude Tuntland, 524 E Pasadena

Redlands—Harriet Nicholls, 235 Nordina

Redmond—Wm Prints, 1108 Nevin

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San Diego—Wendell Mixson, Masonic temple

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San Gabriel—Warren Kreml, 325 S Pine

San Jose—Lee Norment, 40 B S 1st

San Leandro—Barbara Lyon, 501 Joaquin

San Mateo—Cleo See, 34 2d ave

San Rafael—Helen Wade, 701 Mission

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ner ave NW
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Jackson—Kenneth Brabeau, 1204½ V
wood
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Columbus—Joe Jones, 4343 N High
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Hamilton—Ruth Seaton, 117 Ross
Mansfield—Carol Whipple, 388 Park ave W
Oberlin—Lu Dora Be Vier, 40 N Pleasant
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Unity, 152 High NE
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Muskogee—Ruth Jacques, 1210 Boston
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Ponca City—Ruth Jacques, 102 W Grand
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Everett—Imogene Elliott, 270 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald & Dorothy O'Conner, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, 109 S 4

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Wheeling—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

Madison—Fern Mack, 208 W Gorham

Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedey

Ottawa—May Duncan, Kings Daughters bldg, Laurier ave

London—Herbert Nicklin, YM-YWCA

Toronto—Mary & George Dunning, 173 Eglinton ave W

Vancouver—Ross Breakwell, 1605 ave

Windsor—Unity, 595 Victoria

Winnipeg—Unity, 356 Farby

ENGLAND

Easington Village—Thomas Merri 11 Sea View, Co Durham

Kingston-on-Thames—Robert Sikkin Ashdown rd

London—Ruth Hacking, 6 Stran Terrace, W 2

Nr Whitstable—Oliver Hacking, 14 sel dr, Swalecliffe, Kent

Sunderland—T Merrington, Co Durh

JAPAN

Tokyo—Shigeharu Uchida, Tos Shinko Kaikan bldg, Ikebukuro

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Ital Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenk Deutschherrenstr 190, Bad Goodesberg/Lannerdorf, British Zone; in Swedish & Finn Maija Bloomberg, Tevakoski, Finland: W A DaSilva, Caixa 1340, Sao Paulo, Br *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Working with God

By Gardner Hunting

"Why not have what you want?" asks Mr. Hunting in his book, *Working with God*. "Are you accepting a disappointment as something that you *must* suffer?"

"I am not writing to sell you anything or to teach you anything or to persuade you of anything," he says, "but just to share with you the ideas that changed the life of a man who used to think as you do and who . . . has found out that he was mistaken and that life is not hopeless at all; and who believes that what helped him may help somebody else who is under a cloud similar to the one that he once lived under. Many things you want most are now within your reach."

Mr. Hunting refers to Jesus' teachings as sound and practical and believes that working with God is a matter of expressing Him, of letting His attributes flow through us into the visible. *Working with God* has special appeal, for it was written by a man long experienced in applying Truth to his everyday affairs.

(*Working with God* is priced at $1 a copy.)

UNITY BOOKS

For Beginners in Truth	Beginning Again	[illegible]
	Be!	[illegible]
	Doctor Houston Speaking	[illegible]
	Favorite Unity Radio Talks	[illegible]
	God a Present Help	[illegible]
	God Is the Answer ... *Dutch, English,* each	[illegible]
	Great Physician, The ... *English, Spanish,* each	[illegible]
	How I Used Truth ... *German, English, Greek, Swedish,* each	[illegible]
	How to Let God Help You	[illegible]
	Lessons in Truth ... *English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	[illegible]
	More Wonderful You, A	[illegible]
	Myrtle Fillmore's Healing Letters	[illegible]
	New Ways to Solve Old Problems	[illegible]
	Peace Begins at Home	[illegible]
	Practical Christianity for You	[illegible]
	Prove Me Now	[illegible]
	Special Methods for Attaining Spiritual Mastery	[illegible]
	Story of Unity, The	[illegible]
	Things to Be Remembered	[illegible]
	Unity Vegetarian Cookbook	[illegible]
	Whatsoever Ye Shall Ask	[illegible]
	You and Your Child ... *French, English,* each	[illegible]
For Healing	Christian Healing ... *German, English,* each	[illegible]
	Divine Remedies	[illegible]
	Jesus Christ Heals	[illegible]
	Truth Ideas of an M.D. ... *Italian, German, English,* each	[illegible]
	You Can Be Healed ... *Swedish, English,* each	[illegible]
For Prosperity	Both Riches and Honor ... *French, English,* each	[illegible]
	Prayer in the Market Place	[illegible]
	Prosperity	[illegible]
	Prosperity's Ten Commandments	[illegible]
	Working with God	[illegible]
For Inspiration	Best-Loved Unity Poems	[illegible]
	Be of Good Courage	[illegible]
	God Never Fails	[illegible]
	Household of Faith, The	[illegible]
	Lovingly in the Hands of the Father	[illegible]
	Mightier than Circumstance	[illegible]
	Prayer Changes Things	[illegible]
	Sunlit Way, The	[illegible]
For Devotion	Effectual Prayer	[illegible]
	Holy Bible, American Standard Version	[illegible]
	Keep a True Lent	[illegible]
For Advanced Study	Atom-Smashing Power of Mind	[illegible]
	Christ Enthroned in Man	[illegible]
	Have We Lived Before?	[illegible]
	Know Thyself	[illegible]
	Let There Be Light	[illegible]
	Metaphysical Bible Dictionary	[illegible]
	Mysteries of Genesis	[illegible]
	Mysteries of John	[illegible]
	Selected Studies	[illegible]
	Talks on Truth	[illegible]
	Teach Us to Pray ... *French, English,* each	[illegible]
	Twelve Powers of Man, The	[illegible]
	What Are You?	[illegible]
For Children	Adventures of the Seven Spartans	[illegible]
	Barky's New Home	[illegible]
	Barky and His Friends	[illegible]
	Jet's Adventures	[illegible]
	Jet and the New Country	[illegible]
	Jet's Choice	[illegible]
	Story of Jesus, The	[illegible]

NEWS *from* UNITY

ew Year's Eve Story r Boys and Girls

The January issue of *Wee isdom,* Unity's Truth mag- ne for boys and girls, in- des an especially colorful ry about a gay New Year's e party, a gypsy costume h swirly ruffles and golden rings, and two girls who h long for a home and a nily. The story's title is ew Year's Eve Gypsy," d it was written by Jane on. Children will want to d out whether the girls get ir wish, and what the ty has to do with it.

Also in January *Wee Wis- n,* children will enjoy he Magic Cooky Jar," by B. Jacobs; "Goldie Was a end," an exciting horse y by Lawrent Lee; and er exciting stories, inter- ng poems, and regular tures. A year's subscrip- n is $2, and brings twelve orful monthly issues.

New Alexander Lake Article to Appear

If you are one of the many *Good Business* readers who especially enjoy the inspiring articles by Alexander Lake, here is good news for you. The January issue of *Good Business* presents Part One of a new two-part true story by this well-known and popular author.

"He Found God in an Umbrella" is the true account of Albert Flamin, a farmer of East Flanders in Europe. He lost everything he possessed in World War II, including his bride of only one day; yet when he found God, he found again all the dreams he had thought gone forever!

Each month *Good Business* presents articles by and about those who have found success through the application of Christian principles. The low price of $1 will bring you twelve monthly issues.

Progress *Introduces New Feature*

The powerful Truth ideas that Charles and Myrtle Fillmore learned to use enabled them to find health, prosperity, and happiness for themselves and to help many thousands of others to do so. Young people especially need to use these ideas in shaping their lives.

Unfortunately, these young people often hesitate to read Truth articles that can give them these ideas because they seem too long and hard to read.

To fill the urgent need for clear, easy-to-read Truth help for young people, *Progress* magazine is introducing a new feature this month entitled "Here Is Your Help." Each month this feature will contain a digest of especially helpful articles from the adult Unity publications, condensed for easy reading and understanding, and prepared especially to appeal to young people with a maturing outlook on life.

The first appearance of this new feature, together with all the fascinating and inspiring stories and features that regularly appear, make the January *Progress* ideal to introduce a subscription. Why not order a year's subscrip-

tion, priced at $1, for son
young person you know? I
sure to ask that it begin wi
January, to include the fir
installment of "Here Is Yo
Help."

Unity Pamphlets Now Available

"How Can I Know?"—
most inspiring article b
James Dillet Freeman, whic
also appears in his book e
titled *Be!* In this pamphl
he answers the age-old que
tion of mankind, "Is there
God," and "How can I
sure He exists?"

"The Road Beyond"—Th
is a wonderfully comfortin
article for the bereaved, wr
ten by William A. Cloug
which originally appeared
Weekly Unity.

"Reincarnation"—In th
pamphlet Louis E. Meye
minister of Unity Society
Practical Christianity,
Kansas City, Missouri,
swers many questions that a
often asked about the su
ject. A transcript of a lesso
that he originally gave
Unity Temple, this pamphl
also offers many inspiri
ideas that will help you
clarify your beliefs on th
subject.

Each of these pamphlets
priced at five cents, as a
the more than 150 that Un

School has available. You may have an order form listing all of the five-cent Unity pamphlets upon request to Unity headquarters.

What Do You Think of Yourself?

Do you think of yourself as healthy, prosperous, and happy? Or do you somehow feel that these blessings of God are not really yours?

"If you have ever felt apart from your good," Eugene N. Sorflaten says, separated from life, rejected by love, forgotten by prosperity, this way of action will help to bring you into all that's good." Mr. Sorflaten gives many helpful ideas for bringing this good into your life in his article "The Silent Difference," which appears in the January issue of *Daily Word.*

If you face a change in your work, your home life, or your environment, you will find special help in the article "God's Law of Adjustment," by Mary L. Kupferle, which also appears in this month's issue. Together with the meditation, prayer, and Bible verse for each day, these articles make the January issue one that is sure to help you begin the new year right. A year's subscription for *Daily Word* is just $1. Order your year's subscription and let *Daily Word* help you each day of the new year. Be sure to ask that your subscription begin with January, to include these special articles.

Lenten Program Part of Three-Point Plan

Those of you who join in the Unity Lenten Program will be interested in knowing that this program is part of a three-point plan of home study for spiritual unfoldment extending over an entire year.

During the Lenten season Unity friends join in the Unity Lenten Program, based on the book *Keep a True Lent,* by Charles Fillmore. This is a time of consecration and prayer, beginning on Ash Wednesday (February 11 this year) and continuing through Easter Sunday (March 29).

In the summer months comes the Unity Summer Demonstration Program, when Unity friends traditionally seek to demonstrate some specific good and consciously put Truth principles into practice. This summer program offers Unity people opportunity to move forward along the way of Truth.

In the fall, coinciding with

the beginning of the school year, comes Lessons in Truth Week. This is a time for study and review of the basic Truth principles set forth in the textbook *Lessons in Truth,* by H. Emilie Cady.

You are cordially invited to observe Lent the Unity way this year. For your convenience a more complete description of the Unity Lenten Program is given on another back page of this issue.

Coming Next Month in UNITY

Do you ever feel that your spiritual growth is slow—that you move forward one step, and move back two?

"All of us progress," Howard Dale Hixson assures us, "or move forward in our unfoldment. This is a law that operates in our lives at all times. We do not always see our forward movement, and often refuse to accept the situation at hand that helps us to progress. At a later date, with greater understanding and perspective, we can look back on the experience that we thought was so limiting at the time and see it as something that was trying to lead us to a greater blessing."

With this powerful assurance Mr. Hixson begins his article entitled "There Is N Loss," which will appear the February issue of yo UNITY magazine. Explainin that there are many ways which we may make spiritu progress, he points out a fe of which we may have bee unaware. "There may l change in our outer cond tions, but loss or gain based on our mental attitu or on how we react to th passing of an old situation

Be sure to read "There No Loss," by Howard Da Hixson, in the February issu of UNITY. Remember also t share it with friends wh may be discouraged abou their spiritual progress. Yo may either pass along you copy or order a gift subscri tion for them. A year's sub scription, as you know, is $

Visit Your Unity Center

Do you know where th Unity center nearest to you located? A list of Unity cen ters and classes appears o several of the precedin pages in this magazine. I you do not already attend why not visit your Unity cen ter soon? You will enjo fellowship with others wh are also interested in Trut and who seek to put it int practice in their lives.

HELP ANOTHER REALIZE HIS POTENTIAL

Have you ever known someone who seemed to work against his own best interests? Perhaps you have been close to such a person and wished to help him, but could find no way of doing so without giving offense.

In the January 25 issue of *Weekly Unity*, you will find the true story of what author Bill Grimm did in such a situation. Entitled "Potential," this article tells about Miss Carrie, a schoolteacher who was unhappy and wanted her life to be different but did not know what to do about it. The author could find no way to help her until one of her own demonstrations in her class in physics gave him the key to what he should say.

Be sure to read "Potential," by Bill Grimm, in the January 25 *Weekly Unity*. Not only does it contain clues for helping others, but it will give you new ideas for developing your own potential.

In addition to such important articles as this, each issue of *Weekly Unity* offers inspirational poems, Bible lessons, a column by Lowell Fillmore (president of Unity School), a message from Silent Unity, letters from readers about prayers answered, and many more helpful features. If you are not acquainted with the valuable help that *Weekly Unity* can give you, why not send for a subscription? For the low price of $1, you will receive fifty-two issues packed with inspiration and help—a full year's subscription.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Let DAILY WORD *Help You*

Do you greet each new day with confidence, knowing that you will be able to accomplish your daily tasks with ease and success?

Daily Word, Unity's magazine of daily meditations, can help you acquire this attitude of confidence. It can show you how to work with God each day to bring happiness and success into your life.

Daily Word contains an affirmative prayer, a short lesson, and a Bible verse for each day of the month. Its purpose is to present Truth—good, constructive ideas—in practical terms; to act as a guide to right thinking at all times; to give the reader a new approach to life and to God.

Many persons begin each day with the *Daily Word* lesson. Some read the lesson at the breakfast table; others read it on the bus or streetcar; still others have it handy to glance at during the day; some read it again at night just before retiring. However you use it, *Daily Word* is sure to help you in many ways.

As you read the daily lesson, you are uniting in prayer and thought with almost eight hundred thousand *Daily Word* subscribers all over the world. You become part of a great current of positive thought—a current that will surely carry you toward success and happiness, a current that will help to establish peace in your life and in the world.

A whole year of *Daily Word*—365 daily lessons sent to you in monthly installments—is only $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Announcing

THE 1959 UNITY LENTEN PROGRAM

You are most cordially invited to ake part in this year's observance f the Unity Lenten Program, from Ash Wednesday, February 11, to Easter Sunday, March 29, and to partake of the rich blessings that his observance is sure to bring ou. This is all you do:

Read daily from the book *Keep True Lent,* according to the direcions in the guide that accompanies it.

Read your Bible daily, following the events nd teachings of Jesus' ministry. (Daily references are given in *Keep a True Lent.*)

Find time for earnest prayer and meditation.

Avoid negative thoughts and words, and fix our mind on the abundant blessings of God.

The book *Keep a True Lent* contains a special esson for each day of the Lenten period by Charles Fillmore. It also features seventeen inroductory chapters, also by Mr. Fillmore, and nteresting facts about the origin of Lent and he Unity belief about Lent.

Keep a True Lent is priced at only $1, and ith it you will receive without charge a copy f *The Lenten Guide,* the booklet written esecially to help you in observing Lent. (If you ready have the book, Unity will be happy to end you the guide free on request.)

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

"I Was Afraid to Buy a Pair of Stockings"

"I started as a Prosperity Bank user over four years ago," writes a friend in New Jersey, "with a nickel a day. It seemed that each time I increased my Bank deposit—first to a dime, then 15 cents, and so on, the money I deposited was always repaid in some way that I did not expect. Four years ago I was afraid to buy a pair of stockings for fear I would need the money for food the next week. But with this last Bank I deposited 50 cents a day—and I made it. It works just the way you teach it. Please use this $25 where it will do the most good."

Why not try the Prosperity Bank plan and see how it can help you to prosper? The coupon below will bring you a Bank and full instructions for its use.

Unity School of Christianity, Lee's Summit, Mo.

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) ----------

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

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City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-1-59

BEGIN AGAIN
AND MAKE THIS A GLORIOUS YEAR

The dawning of the new year brings many opportunities for new success, prosperity, and happiness; for new and greater demonstrations of the Truth you know.

To inspire and guide you in making this a glorious, more abundant year, Unity recommends this book:

BEGINNING AGAIN

by Frank B. Whitney

Beginning Again is dedicated to those "who would emerge out of an old world into a new; who would catch a new vision and thereby find inspiration, hope, and courage; who will accept peace, health, and plenty."

Written by a beloved Unity writer and teacher, *Beginning Again* is a favorite with Truth students. Its friendly, heartening messages show how to handle problems that may have prevented you from realizing the happiness you desire. Chapters such as "A New Beginning in Health" and "Making a New Start in Personal Finances" can show you how to lift up your thinking and demonstrate better health and greater prosperity.

Beginning Again can help you to think positively and constructively about yourself, your family, your home, and your affairs. Its seven inspiring lessons can give you new vision and courage to indeed begin again.

Beginning Again is $1 a copy. Why not order copies for yourself and for friends you would like to help to begin again with the new year?

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Though Winters Come

Eleanor Halbrook Zimmerman

Though winters come, the trees hold fast
Their faith beneath a cloudy sky.
Untroubled by the stormy blast,
The fields and meadows lie.

The brook awaits a warmer sun,
The ponds are roofed against the cold;
And hills are faithful, every one
To spring's returning gold.

Why should my faith be less than these
Whose patience waits the touch of spring?
I, too, share God's great verities
Beneath His mighty wing.

Though winter's come, I, too, may know
A song of peace through darkest days,
A faith and hope that lift their glow
In confidence and praise!